

A STUDY OF MATTHEW 8.16-17 SEEING JESUS' HEALING  
AS THE FULFILMENT OF ISAIAH 53.4A THROUGH NARRATIVE  
ANALYSIS

THESIS SUBMITTED IN ACCORDANCE WITH THE  
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## **Abstract**

### **“A STUDY OF MATTHEW 8.16-17 SEEING JESUS’ HEALING AS THE FULFILMENT OF ISAIAH 53.4A THROUGH NARRATIVE ANALYSIS”**

by Woosong Kwak

The aim of this study is to explore the issue, whether or not Matthew in 8.16-17 quotes Isaiah 53.4a as a proof-text without considering its context. This issue of the quotation has a great significance for two areas: hermeneutics and theology. First, the hermeneutical significance of the quotation is concerned with the issue, whether the intention and method of Matthew’s quotations of the Old Testament is a contextual approach or a non-contextual approach.

Second, the theological significance of the quotation is connected to theoretical (dogmatic) and practical theology. Firstly, the significance for theoretical theology is concerned with the discussion of Matthean Christology: the identity of Jesus, the nature of his healing ministry; the provenance of his understanding of atonement. Particularly, the last one is crucial, for the whole Christian doctrine of Atonement depends on the answer to this problem. Secondly, the significance for practical theology is related to the discussion of “healing in the atonement” in Charismatic circles. This discussion can be progressed, only when it is shown that Matthew quotes Isaiah 53.4a in Matthew 8.16-17 with regard to its context, because this at least provides the basis for such a discussion.

This study has attempted to treat the issue of the quotation by applying narrative analysis to Matthew 8.16-17 and the necessary part of Isaiah 52.13-53.12. This analysis includes semantic, linguistic philosophical, literary and theological explorations. With this analysis, this study has discovered an answer to the issue and some important findings, which are significant in terms of methodology, hermeneutics and theology.

The answer provided by this study is that Matthew does not quote Isaiah 53.4a as a proof-text without considering the context. Rather, he, familiar with the context, quotes it in Matthew 8.16-17 in order to strategically affect the implied reader’s recognition of Jesus as, firstly, the suffering servant who is finally to offer himself as a guilt offering or a ransom, and secondly, as the Messiah. The findings are the significance of “prolepsis” in Matthew; the relationship between “ransom” λύτρον and “guilt offering” ἁψίς; complementary parallelism (the relationship between structure and meaning); the complementary structure of the “we” and “they” in the unfolding narrative of Isaiah 52.13-53.12; the death of the servant; and the relationship of “diseases” and “sufferings/sorrows” in 53.4a. All of these findings have enabled this study to trace the events of Jesus’ ministry and their underlying causes as far as possible to the depiction of the servant in Isaiah 52.13-53.12.

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I sincerely believe that the wealth of support I and my family received over the years, and the ideas enabling me to complete a successful thesis, have been bestowed by the grace of my God the Father, Son and Holy Spirit. I humbly and wholeheartedly dedicate this present thesis to my God.

## Abbreviations

- Aq: Aquila  
BDAG: Danker, F., Bauer, W., Arndt, W., Gingrich, F., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*.  
BDB: Brown, F., Driver, S. and Briggs, C., *Hebrew and English Lexicon of the Old Testament*.  
BHK: Biblia Hebraica Kittel.  
BHS: Biblia Hebraica Stuttgartensia.  
b. *B. Mesia*: Babylonian Talmud, Baba Mesia.  
b. *'Erub*: Babylonian Talmud, 'Erubin.  
b. *Pesah*: Babylonian Talmud, Pesachim  
b. *Sanh*: Babylonian Talmud, Sanhedrin.  
b. *Sota*: Babylonian Talmud, Sota.  
DCH: Clines, D.J.A. (ed.), *The Dictionary of Classical Hebrew*. 8 vols.  
DSSB: Abegg, M., et al., *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English*.  
ESV: The English Standard Version.  
GKC: Gesenius, W. and Kautzsch, E., *Hebrew Grammar*.  
GP: Goldingay, J. and Payne, D., *Isaiah 40-55*, II.  
HALAT: Koehler, L. and Baumgartner, W., *Hebräisches und Aramäisches Lexikon zum Alten Testament*.  
JM: Joüon, P. and Muraoka, T., *A Grammar of Biblical Hebrew*.  
LXX: Septuagint.  
MT: Masoretic Text.  
m. *Yoma*: Mishnah Yoma  
(N)ASB: The (New) American Standard Bible.  
NIV: The New International Version.  
(N)KJV: The (New) King James Bible.  
(N)JB: The (New) Jerusalem Bible.  
(N)JPS: The (New) Jewish Publication Society (Tanakh).  
(N)RSV: The (New) Revised Standard Version.  
*Siphre Deut*: *Siphre on Deuteronomy*.  
Sym: Symmachus.  
Syr: Syriac.  
*T. Mos*: Testament of Moses.  
Tg: Targum.  
Th: Theodotian.  
Vulg: Vulgate.  
WO: Waltke, B.K. and O'Connor, M.P., *An Introduction to Biblical Hebrew Syntax*.  
1QIsa<sup>a</sup>, 1QIsa<sup>b</sup>, etc.: Isaiah Scrolls from Qumran caves.  
1QS: The Community Rule.

\* In footnotes, the names of the books in the Bible and of the Journals follow general abbreviations used in commentaries and articles.

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## 1. Introduction

The main issue of the present study is whether or not Matthew in 8.16-17 quotes Isaiah 53.4a as a proof-text without considering its context. This issue of the quotation has a great significance for two areas: hermeneutics and theology. First, the hermeneutical significance of the quotation is concerned with the issue, whether the intention and method of Matthew's quotations of the Old Testament is a contextual approach or a non-contextual approach. This issue is complex.<sup>1</sup> However, it belongs to "a subject of perennial interest and vast dimensions",<sup>2</sup> which has particularly been "growing in importance for students of the New Testament ever since the beginning of the twentieth century".<sup>3</sup> This issue is also one of the elements to affect one's view of the relationship between the Old Testament and New Testament.

Second, the theological significance of the quotation is connected to theoretical (dogmatic) and practical theology. Firstly, the significance for theoretical theology is concerned with the discussion of Matthean Christology: the identity of Jesus, the nature of his healing ministry; the provenance of his understanding of atonement. Particularly on the last one, Hooker impressively comments, "The problem of the influence of Isa 53 on the thought of Jesus is not a purely academic one. The supreme importance of the question is witnessed to by the vast amount of labour which has been expended on attempts to come to a solution: for the whole Christian doctrine of Atonement is involved in this problem."<sup>4</sup> Secondly, the significance for practical theology is related to the discussion of "healing in the atonement"<sup>5</sup> in Charismatic circles.<sup>6</sup> If Matthew quotes Isaiah 53.4a in Matthew 8.16-17 without

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<sup>1</sup> Beaton, R., *Isaiah's Christ in Matthew's Gospel* (Cambridge: Cambridge University Press, 2002), 120.

<sup>2</sup> Longenecker, R.N., *Biblical Exegesis in the Apostolic Period* (Carlisle: Paternoster, 1995; 1975 by Eerdmans), 11.

<sup>3</sup> Hanson, A.T., *The Living Utterances of God: The New Testament Exegesis of the Old* (London: Darton, Longman and Todd, 1983), 1; Stendahl, K., *The School of St Matthew and Its Use of the Old Testament* (Philadelphia: Fortress, 1968), 39-42.

<sup>4</sup> Hooker, M.D., *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (London: SPCK, 1959), 23; therefore, the issue of the atonement will be treated particularly in detail (see 5.1.7).

<sup>5</sup> This is related to the belief that because healing is included in Jesus' atonement, there is "an unconditional promise that all believers should be able to avail themselves of healing powers of Jesus for all their illnesses before they die"; see Warrington, K., *Jesus the Healer: Paradigm or Unique Phenomenon?* (Carlisle: Paternoster, 2000), 46.

<sup>6</sup> Petts, D., "A Statement of Fundamental Truths Approved by the General Council of the Assemblies of God, October 2-7, 1916", reprinted in Menzies, W. and Horton, S. (eds.), *Biblical Doctrines: A Pentecostal Perspective* (Springfield, MO: Logion, 1993), 263-66; <http://iphc.org/beliefs> (accessed on 1 Oct., 2011); Bokovay, W., "The Relationship of Physical Healing to the Atonement", *Didaskalia* 3 (1991), 24-39; Curtis, H.D., *Faith in the Great Physician: Suffering and Divine Healing in American*

considering its context, it precludes the discussion of “healing in the atonement” from the beginning, whereas the view that Matthew’s use of Isa 53.4a involves his consideration of its context at least provides the basis for such a discussion.

Therefore, it is hermeneutically and theologically important to treat the issue, whether or not Matthew quotes Isaiah 53.4a without considering its context. For this study, this introduction will briefly show the scheme of the study under the sections: Thesis, Rationale, Methodology, Convenient Arrangements, Limitation, Structure of the Thesis, and Contribution.

### 1.1. Thesis

Even a cursory reading shows that fifty percent of Matthew’s 12 explicit fulfilment quotations comes from Isaiah.<sup>7</sup> A closer reading may find clear citations of Isaiah 8 to 10 times.<sup>8</sup> UBS<sup>4</sup> provides 11 instances in 54 quotations,<sup>9</sup> and 32 instances of about 260 allusions or verbal parallels in about 150 places.<sup>10</sup> This means that the implied author of Matthew 8.16-17 is probably quite familiar with the book of Isaiah.

Therefore, this study submits the thesis that Matthew in 8.16-17 does not quote Isaiah 53.4a just as a proof-text to prove his assertion without considering its context. Rather, he quotes it in view of its context in order to strategically use the text to cause the implied reader to see Jesus as the suffering servant who is finally to offer himself as a guilt offering/a ransom, and then, as the Messiah.

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*Culture, 1860-1900* (Baltimore: The Johns Hopkins University, 2007), ch. 3; for scholars who are interested in Divine healing, see Brown, M., *Israel’s Divine Healer* (Grand Rapids: Zondervan, 1995), 9-11, 196-98; Blomberg, C., “Matthew”, in Beale, G. and Carson, D. (eds.), *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 30-32; Goldingay, J., *The Message of Isaiah 40-55: A Literary-Theological Commentary* (London/New York: T&T Clark, 2005), 500-501.

<sup>7</sup> For the quotation of Isaiah, see Mt 1.23 (Isa 7.14); Mt 3.3 (Isa 40.3); Mt 4.15-16 (Isa 8.23b-9.1); Mt 8.17 (Isa 53.4); Mt 12.18-21 (Isa 42.1-4); Mt 13.13-15 (Isa 6.9-10); for other quotation, see Mt 2.15; 2.17; 2.23; 13.35; 21.4; 27.9; Longenecker, R., *Biblical Exegesis in the Apostolic Period* (Carlisle: Paternoster, 1995; 1975 by Eerdmans), 134-35, omits Mt 13.13-15 (Isa 6.9-10), but includes it in the class of “Jesus’ use of the Old Testament” in the book, 57.

<sup>8</sup> The 6 instances in the former footnote and Mt 15.8-9 (Isa 29.13); Mt 21.13 (Isa 56.7). To this list, Beaton, “Isaiah...”, adds Mt 24.29 (Isa 13.10, 34 <? 34.4>), while Patrick, J., “Matthew’s *Pesher* Gospel Structured Around Ten Messianic Citations of Isaiah”, *JTS* 61 (2010), 55, adds Mt 21.5 (Isa 62.11+Zech 9.9); Mt 26.31-2 (Isa 53.4-6 <Zech 13.7-9>).

<sup>9</sup> To the former explicit list, UBS<sup>4</sup>, 888-89, adds Mt 1.23b (Isa 8.8, 10); Mt 21.5 (Isa 62.11+Zech 9.9); Mt 12.21 (Isa 42.4 LXX); the last may be included in Mt 12.18-21 (Isa 42.1-4).

<sup>10</sup> The difference between the number of allusions/verbal parallels and that of places is caused by composite allusions/parallels; see UBS<sup>4</sup>, 896-98.

## 1.2. Rationale

The issue of Matthew's quotation of Isaiah 53.4a has such great hermeneutical, theological and charismatic significance, and is embedded in the author's methods of using theme (*healing*), intertextuality (*quotation*) and form (*fulfilment*) for his whole Gospel.<sup>11</sup> Despite such significance and methodological wide relations, there has not yet been a work or thesis which mainly focuses on this quotation, and treats it in depth.<sup>12</sup> Nevertheless, the quotation has fragmentarily been treated by scholars mainly in terms of quotation and fulfilment. By literature review of their works, particularly Hooker's,<sup>13</sup> this study will learn their contributions and limitations, and then foundationally study the relationship between Matthew and Isaiah against the background of the first century milieu. In addition, through narrative analysis of Isaiah 53.4a in its new immediate context, evidences relating to the main issue will be examined, because the present study intends to appropriately respond to the issue.

On such a basis, the quotation is explored in terms of theme (healing), intertextuality (quotation) and form (fulfilment) *for the whole Gospel*. This is because the quotation needs to be understood as part not only for the immediate context, but also for the whole as a coherent unit in terms of theme, intertextuality and form, while scholars have treated the main issue only in relation to its immediate context (see 2.1). The more a work bears high literary features such as figures of speech, symbols, metaphors, narrative web, or hints/seeds as prolepsis, the more the whole is important to the part, because the part in that locus may be chosen for the author's strategic and delicate plan for the whole. This is appropriate for text-centred hermeneutics<sup>14</sup> respecting the text as it is, not only on the level of semantic unit, but also that of a literary work. In addition, even the semantic approach will be reinforced by linguistics and particularly linguistic philosophy in examining words or phrases for two reasons. First, linguistic phenomena are not simple, and related issues need to be treated in depth. Second, particularly for the issue of the

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<sup>11</sup> Although the third "fulfilment" is a specific case of the second "quotation", it is treated differently from the second one, because of its unique form and function; see Stendahl, *School...*, 97-27.

<sup>12</sup> If there is, it may be just one short article researched by Novakovic, L., "Matthew's Atomistic Use of Scripture: Messianic Interpretation of Isaiah 53.4 in Matthew 8.17", in Hatina, T. (ed.), *Biblical Interpretation in Early Christian Gospels*, vol. 2: *The Gospel of Matthew* (London/New York: T&T Clark, 2008), 147-62.

<sup>13</sup> For the importance of Hooker's work, see 2.1. "Literature Review".

<sup>14</sup> Narrative analysis belongs to the text-centred hermeneutics; see Powell, M.A., *What is Narrative Criticism?: A New Approach to the Bible* (London: SPCK, 1993), 1-21.

relationship between λύτρον and ἁψῆς in 5.1.7, a semantic approach alone does not suffice to treat it, because this issue is essential for the discussion of atonement in Jesus, and belongs to the complex issues of the relationship between language and the essence of the related things.

In addition, the present study attempts to examine how much Jesus fulfils the prophecy/promise of the servant in Isaiah 52.13-53.12, not only on the level of events but also that of causality of pivotal events. This is because the assertion of Jesus' fulfilling Isaiah 53.4a calls for such an exploration in detail, although it is hard to find scholars to respond to this call seriously (see 2.1). The significance of this exploration can be revealed in two respects. First, Jesus fulfils various conditions/criteria of the prophecy/promise of the servant in Isaiah 52.13-53.12. Second, even other strong candidates can satisfy only part of the conditions/criteria that Jesus fulfils.

The present study will treat the issue of the locus of Matthew 8.16-17, because the locus of Matthew 8.16-17 may be inappropriate for the quotation, even if events and causality of pivotal events of Jesus can be traced to those of the servant, and demonstrate the fulfilment of the prophecy/promise of the servant. This also demands an exploration to find an appropriate locus which would not raise any questions about the legitimacy/validity of the quotation. This leads to another exploration of the relationship between these two loci, actual and assumed. This exploration is appropriate because the Gospel is not a mere aggregation of semantic units, but a proper literary work, produced by the author using various methods including narrative devices according to his deliberate and cautious strategy. Consequently, the narrative device used will be identified as prolepsis, and related questions will be answered.

### **1.3. Methodology**

As shown previously, in order to explore the issue, this study will use narrative analysis. This analysis is in harmony with the common nature between Matthew 8.16-17 and Isaiah 52.13-53.12, that is, narrative defined as "any work of literature that tells a story".<sup>15</sup> Through narrative analysis, this study, unlike other researches,

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<sup>15</sup> Powell, *What...*, 23; for the nature of Isaiah 52.13-53.12 as narrative, see Childs, B.S., *Isaiah* (OTL; Louisville: Westminster John Knox, 2001), 410, "a continuation of a lengthy prophetic narrative extending from chapters 40-55" (italics mine). To view the passage as narrative does not

will show the close relationship between Matthew's narrative and Isaiah 52.13-53.12 in terms of characters and events, particularly through the analysis of causality. Thus, this analysis will reveal that character and events of Jesus can be traced to those of the servant. On the basis of such relationship and traceability, this study attempts to discover the intention of the implied author of Matthew 8.16-17 by exploring the meaning and locus of Matthew 8.16-17/Isaiah 53.4a in Matthew's narrative.

Narrative analysis will be reinforced by such methods as linguistics, particularly linguistic philosophy, narrative web and parallelism.

## 1.4. Definitions and Convenient Arrangements

### 1.4.1. Definitions

In this study, several words are significantly used such as narrative, proof-text, intertextuality, quotation, and allusion.

Here only the first two are defined and the remaining words will be defined in ch. 4.

First, the word "narrative" is defined as "any work of literature that tells a story".<sup>16</sup> Thus, this definition includes the Gospel of Matthew and Isaiah 52.13-53.12.

Second, according to the Merriam-Webster dictionary, the word "proof-text" is defined as "a Scriptural passage adduced as proof for a theological doctrine, belief, or principle".<sup>17</sup> This dictionary defines the word in a neutral sense, and the definition seems to be out of date. Currently, "proof-text" is normally used negatively. As Vanhoozer explains, "proof-texting is the derogatory concept typically used in criticising biblicist evangelical aspirations.... To be sure, a text without a context is a pretext for proof texts. Examples of unhealthy proof-texting abound...."<sup>18</sup> There are

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deny that the passage takes the form of a poem and includes prophecy or promise. This will be treated later.

<sup>16</sup> Powell, *What...*, 23; for the nature of Isaiah 52.13-53.12 as narrative, see Childs, *Isaiah* (OTL; Louisville: Westminster John Knox, 2001), 410, "a continuation of a lengthy prophetic *narrative* extending from chapters 40-55" (italics mine). To view the passage as narrative does not deny that the passage takes the form of a poem and includes prophecy or promise. This will be treated later.

<sup>17</sup> <http://www.merriam-webster.com/dictionary/proof%20text> (accessed on 18, May 2016); Wehmeier, S. (ed.), *Oxford Advanced Learner's Dictionary* (Oxford: Oxford University Press, 2000), 1015, does not treat this word.

<sup>18</sup> Vanhoozer, K. and Treier, D.J., *Theology and the Mirror of Scripture* (Downers Grove, IL: IVP, 2015), 176; see also Archer, K., *A Pentecostal Hermeneutic for the Twenty First Century: Spirit, Scripture and Community* (London/New York: T&T Clark, 2004), 47-48, 74; Lunde, J. "Introduction", in Kaiser, W. Jr., et al, *Three Views on the New Testament Use of the Old Testament* (Grand Rapids: Zondervan, 2008), 23-24, "... 'atomistically', dislodging the text from its context in a

other examples: “Proof-texting (sometimes ‘proof-texting’ or ‘proof texting’) is the practice of using isolated, out-of-context quotations from a document to establish a proposition in eisegesis”.<sup>19</sup> Someone also explains “proof texting” as “the method by which a person appeals to a biblical text to prove or justify a theological position without regard for the context of the passage they are citing.”<sup>20</sup> Thus, the word, “proof-text”, implies “out of context”.

In this study, “proof-text” is used with the phrase “without considering the context” or in a negative context. Unfortunately, its alternative term is not found. A more responsible approach to exegesis is to provide a passage with an appropriate explanation of the context together.

#### **1.4.2. Convenient Arrangements**

This study sets forth several convenient arrangements.

First, this study calls the author of the first Gospel Matthew. To identify the author is beyond the aim of this thesis.

Second, in this study, “Jesus” means “Matthean Jesus”.

Third, the “author” or “reader” means “the implied author” or “the implied reader”, if there is not a specific note.

Fourth, this study refers to Isaian or Matthean passages briefly with Isa... or Mt.... Particularly Isaiah 53.4a is abbreviated to Isa 53.4a; Isaiah 52.13-53.12 to Isa 52.13-53.12; Matthew 8.(16-)17 to Mt 8.(16-)17.

Fifth, the lines in Isa 52.13-53.12 will be referred to without chapter such as 1aα, 12cβ, 13a, if this does not make confusion.

Sixth, when the present study refers to a passage in Isaiah or Matthew, it shows only verse (and chapter), for example 3aα and 8.17 without mentioning Matthew or Isaiah, if it does not make confusion.

Seventh, when a passage with two or more options in the translation need to be referred to, if it is not necessary to refer to all of them, it is referred to with omission, for example, (guilt/reparation) offering→ (guilt/...) offering.

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‘proof-texting’ manner”. [7-44]

<sup>19</sup> <https://en.wikipedia.org/wiki/Proof-texting> (accessed on 18, May 2016).

<sup>20</sup> [www.theopedia.com/proof-texting](http://www.theopedia.com/proof-texting) (accessed on 18, May 2016); for such negative definitions or explanations, see search it with the keyword, “proof-text”.

Eighth, the analysis according to the device “causation (and substantiation)” is sometimes called “causality” analysis.

Ninth, transgressions, iniquities, or sins in Isaiah 52.13-53.12 and the whole of Isaiah, one of these three may include the other two; in other words, they may be mutually inclusive.<sup>21</sup> Therefore, “TIS” is used to refer to “transgressions, iniquities, and/or sins”.<sup>22</sup>

Tenth, some dictionaries in *Bible Works* will be used. In this instance, the present study will provide the entry number, instead of the page. For example, Friberg, *Analytical Greek Lexicon*, 14758; Louw-Nida, *Greek-English Lexicon Dictionary*, 3390.

Eleventh, the mark \* after a verb in translation means that the tense of the verb in translation is tentative.

Twelfth, the mark # is used to designate a specific study. When the number after # is referred to, it indicates the specific study in the same section, unless otherwise noted.

### 1.5. Limitation

First, the present study does not treat the issues of the “historical Jesus”.

Second, if there is no real necessity for treating textual and translational issues of Isa 52.13-53.12, it will be omitted because of the limitation of the amount of words of this study (see 5.4). This study attempted to thoroughly treat textual and translational issues as a preliminary study. Yet, it took more than 100,000 words. In this respect, Clines is right, when he admits, “A thorough treatment of the textual and translational difficulties of Isaiah 52.13-53.12 would demand a monograph to itself”.<sup>23</sup>

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<sup>21</sup> In Isa 43.24-25 the term “sins” is parallel with “iniquities”, both of which are called “transgressions” being parallel with “sins” again; in 59.12-13, the term “transgressions” is parallel with “sins”, both of which are expressed as “transgressions” being parallel with “iniquities” again; in 44.22 and 58.1, the term “transgressions” is parallel with “sins”; in 50.1, the term “iniquities” is parallel with “transgressions”; in 59.2, the term “iniquities” is parallel with “sins”; consequently, these examples in Isaiah show that one of the TIS may include the other two; see also Lev 16.21-22, “iniquities... transgressions...sins.... iniquities”; Num 14.18 “iniquity...transgression...iniquity”.

<sup>22</sup> These three terms are revealed altogether in Lev 16.16, 21-22, Ex 34.7, and understood by the rabbis in Mishnah to cover all kinds of wrongs of the Israelites; see *m. Yoma* 3.8, 4.2, 6.2; Milgrom, J., *Leviticus 1-16* (AB; New York/London/et al: Doubleday, 1991), 1024, 1033-34, 1043-44.

<sup>23</sup> Clines, D.J.A., *I, He, We and They: A Literary Approach to Isaiah 53* (Sheffield: JSOT Press, 1976), 11; also Childs, *Isaiah*, 410.

Third, the relationship between Isa 52.13-53.12 and three other “servant songs” is a significant issue.<sup>24</sup> However, to treat this issue does not make a great difference for the present study, just adding the amount of words to the present thesis. Fortunately, Isa 52.13-53.12 is the longest of the “servant songs”, and includes details enough for a study like the present one. Hence, it is plausible that Clines and Hägglund treat Isa 52.13-53.12 without any relation to other “servant songs”. Therefore, the present study restricts its exploration to Isa 52.13-53.12 only in order to achieve its aim within the limitation of the amount of words.

Fourth, the relationship between Isa 52.13-53.12 and “Second Isaiah” is a difficult issue. Although “Deutero-Isaiah” may provide the background of Isa 52.13-53.12, it may not be decisive. This issue will briefly be treated in 2.1.12 and 5.3.

### **1.6. Structure of the Thesis**

For the thesis, first, this study attempts to provide a detailed discussion of the major scholarly contributions and limitations relating to the intertextuality between Mt 8.16-17 and Isa 53.4a in 2.1. “Literature Review”. The result will guide this study in terms of strategy including methodology and direction.

For the basis of the thesis, chs. 2 and 3 will perform a preliminary study and a narrative analysis of the immediate context of Mt 8.16-17. Taken from this basis, methods such as synoptic comparison, narrative web, and linguistic philosophy will be added to the main method, narrative analysis, for the remaining explorations.

To prove the thesis on this basis, first of all, ch. 4 will examine the extended, multiple contexts of healing, intertextuality, and fulfilment passages, because Mt 8.16-17 is located in this context. As shown in 2.1. “Literature Review”, although the main issue is concerned with the contexts of both texts, scholars have not paid enough attention to the *multiple* contexts of Mt 8.16-17, and particularly to the way in which the relationship between Jesus’ actions and character is worked out in this passage. The first examination will show the probability that Mt 8.16-17 intends to identify Jesus as the servant in emphasising the healing ministry of Jesus. The second examination

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<sup>24</sup> See Hägglund, F., *Isaiah 53 in the Light of Homecoming after Exile* (Tübingen: Mohr Siebeck, 2008), 23-25 and nn.6-13; Blenkinsopp, J., *Isaiah 40-55* (AB; New York/London: Doubleday, 2002), 76-78 (hereafter abridged as *Isaiah...*); Watts, J., *Isaiah 34-66* (WBC; Waco, Texas: Word Books, 1987), 227-28.



will demonstrate the tendency of providing the identity of Jesus in the instances of events in the extended context of intertextuality (quotation).

Particularly the third significant exploration of fulfilment passages will exhibit *a consistent pattern, that is, the inseparability between pivotal events in Jesus' ministry and his identity, and above all the necessity of the events to be accompanied by the identification of Jesus*. This third exploration, *more directly than the previous two, will shed light on the existence of the relationship between Jesus' healing event and his identity in the fulfilment passage of Mt 8.16-17*. Consequently, it will be probable that Mt 8.16-17 also presents Jesus as the servant in emphasising the healing ministry of Jesus.

Second, ch. 5 will trace significant events and the causality of the suffering and death of Jesus to those of the servant. Therefore, this traceability decisively reinforces the view that Matthew identifies Jesus as the servant, the conclusion of ch. 4, and presents Jesus as the fulfilment of the servant of the prophecy in Isa 52.13-53.12.

Third, ch. 6 is allotted for the remaining issue of the locus of Mt 8.16-17, because this locus seems inappropriate and problematic. Matthew takes this locus rather than other possible and unproblematic loci for quoting Isa 53.4a (if the conclusion in ch. 5 is right, there must be at least a possible and unproblematic locus, which can easily show the relationship between suffering and healing in the life of Jesus, like that of the servant). Thus, this chapter will explore the problem/reason why Matthew takes this locus, and how he solves the problem, and to what end he uses the device of prolepsis.

Therefore, the conclusion will be that the results of chs. 4 and 5 show the fact that Matthew in describing Jesus has considered Isa 52.13-53.12, that is, the context of Isa 53.4a, and provided Jesus as the fulfilment of the prophecy of the servant in Isa 52.13-53.12. In addition, the results of ch. 6 mean more than Matthew's consideration of the context of Isa 53.4a. In other words, Matthew understands Isa 53.4a in its context, and quotes the passage as a strategic text to cause the implied reader to see Jesus as the suffering servant who is finally to offer himself as a guilt offering/a ransom, and then, as the Messiah.

## **1.7. Contribution**

No scholar has treated the main issue of this study, using the method of narrative analysis, reinforced by linguistics and linguistic philosophy. This method and the results are expected to contribute to the knowledge of the Old and New Testaments. In addition, the answers to the main issue will also significantly contribute to this knowledge, because they are sought on the firm basis of this method and the results.

The areas of main contributions will be methodology, hermeneutics and theology. The secondary contributions will include the significance of “prolepsis” for Matthew’s narrative, the relationship between “ransom” λύτρον and “guilt offering” ἁψ; parallelism (the relationship between structure and meaning); the significance of the “we” and “they” in unfolding narrative in Isa 52.13-53.12; the death of the servant; and the relationship of “diseases” and “sufferings/sorrows” in Isa 53.4a. More detailed contributions will be provided in chapter 7.

## **2. Preliminary Exploration**

The aim of this chapter is to provide a basis for the exploration of the relationship between Mt 8.16-17 and Isa 53.4a. First, this study attempts to provide a “literature review” of major scholars who have directly or indirectly explored the relationship between Mt 8.16-17 and Isa 53.4a. Second, although the “literature review” may have taken much space, it needs to be supplemented by other explorations for the present study. This is because the relationship between Mt 8.16-17 and Isa 53.4a may be understood from other angles also: general issues of interpretation in the intertestamental and early Christian period (see 2.2); the use of Isaiah in early Jewish and Christian writings (see 2.3); Synoptic issues (problem) (see 2.4); Matthew’s use of the Old Testament (see 2.5. “Excursus”). Therefore, here such areas are briefly examined only insofar as they shed light on the relationship between Mt 8.16-17 and Isa 53.4a.

### **2.1. Literature Review**

The aim of 2.1 is to provide a detailed discussion of the major scholarly contributions and limitations relating to the intertextuality between Mt 8.16-17 and Isa 53.4a.

At the beginning, it is noteworthy that the present thesis is the first attempt to make an in-depth study of the intertextuality between Mt 8.16-17 and Isa 53.4a. There has not yet been a work or thesis which mainly focuses on this intertextuality, and treats it in depth. If there is, it may be just one short article researched by Novakovic in 2008.<sup>1</sup> Therefore, the present study has to select scholars who treat the intertextuality indirectly but to a degree, although their respective main issue or aim may be different from that of the present study. Consequently, the examination may be fragmentary according to their main issues and scopes. However, in order to suggest their views without distortion, each scholar will be examined in terms of main issue/aim, methodology, scope and the intertextuality. For the sake of convenience, Hooker will be treated at the end, because she treats more issues than other scholars’, which overlap with the present study, and thus need to be examined in a more detailed way.

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<sup>1</sup> Novakovic, “Matthew’s...”, 147-62.

In the 20<sup>th</sup> century, Moore and Cadbury contributed to the discussion of the relationship between the New Testament and the Old Testament in terms of interpretation. In 1927 Moore used the concept of “atomistic exegesis” in explaining the way of interpreting Scriptures in Judaism and Christianity.<sup>2</sup> He argued that Judaism in the first century performed “atomistic exegesis”. According to him, “*Atomistic exegesis... interprets sentences, clauses, phrases and even single words independently of the context or the historical occasion, ... combines them with other similarly detached utterances and makes use of analogy of expressions, often by purely verbal association*”. He adds, “The interpretation of the Scriptures in the New Testament is of precisely the same kind”.<sup>3</sup>

In 1933, Cadbury similarly mentioned “atomistic use” in arguing, “Even where parts of Isa 53 are plainly quoted by early Christians it is important not to assume that the whole chapter is in the quoter’s mind. The Christian use of Old Testament passages usually called attention to the actual part quoted, or even less than the whole quotation, in a quite verbal and literal sense. Thus, Mt 8.17 quotes Isa 53.4a, b, of Jesus’ cures, Mt 12.17f. quotes Isa 42.1f. of his avoidance of publicity, Lk at 22.37... Acts 8.32f.... Only in 1 Pet 2.22-4 do we have a continuous application to Jesus of several successive items from Isa 53. In their *atomistic use* of Scripture....”<sup>4</sup> This argument shows that Cadbury examines the quoted passages *in their new immediate contexts only* (in comparison with the passages in their original contexts). Consequently, Cadbury maintains that “the atomistic use of Scripture characterized both early Christian interpreters and their Jewish contemporaries”.<sup>5</sup>

Therefore, Moore and Cadbury are significant for the present issue. This is because scholars, arguing for non-contextual consideration of New Testament writers, base their argument on two things: the relationship between New Testament writers and their Jewish contemporaries and observation of the immediate context only. However, the former is to be re-examined<sup>6</sup> and the latter observation needs to

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<sup>2</sup> Moore, G.F., *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim*, 3 vols (Cambridge, Mass: Harvard University Press, 1927-30).

<sup>3</sup> Moore, *Judaism...*, 1:249-50 (my italics).

<sup>4</sup> Cadbury, “The Titles...”, 369-70 (my italics).

<sup>5</sup> Cadbury, “The Titles...”, 369-70; 366, in relation to Luke 22.37, Cadbury points out that “the one time Luke does quote Isa 53 almost unbelievably escapes all the vicarious phrases with which that passage abounds”, and draws the conclusion that Luke 22.37 is no indication of a use of Isa 53 to explain Jesus’ death in terms of vicarious suffering; Novakovic, “Matthew’s...”, 148; Hooker, *Jesus...*, 4.

<sup>6</sup> See 2.1.

recognise that the quoted passage is not only part of the immediate context, but also that of a whole elaborate coherent work.<sup>7</sup>

### 2.1.1. Dodd (1952)

In this respect, Dodd's *According to the Scripture: The Sub-structure of New Testament Theology* is important.<sup>8</sup> Therefore, Marshall assesses this work as "the first major contribution to the study of the use of the Old Testament in the New Testament in the last forty years".<sup>9</sup>

#### (Main Issue/Aim)

Dodd's main issue is concerned with "the history of NT Theology, as distinct from dogmatic or systematic theology", particularly "the true starting point of the development" of "New Testament theology" "which the New Testament writings exhibit".<sup>10</sup> This issue involves three questions, as Marshall succinctly summarises. First, "In what way did the early church develop a theology? It understood the kerygma in the light of the Old Testament." Second, "How did the early church find its way round the Old Testament? It recognized certain fields which were of particular theological significance." Third, "How did the early church use the material from these fields? On the one hand, it recognized the presence of common themes in the various fields and therefore drew materials from them with a certain regard for the context. On the other hand, it developed its theology by the incorporation of teaching that sprang from the Old Testament."<sup>11</sup>

#### (Methodology)

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<sup>7</sup> See ch. 4.

<sup>8</sup> According to Hooker, *Jesus...*, 21, Dodd is "defending a view of scripture which has been attacked by H.J. Cadbury as a modern approach quite alien to the attitude of the New Testament authors".

<sup>9</sup> Marshall, I.H., "Counter-Response in Favour of C.H. Dodd's View", Beale, G.K. (ed.), *The Right Doctrine from the Wrong Texts?* (Grand Rapids: Baker, 1994), 197 [This article was Marshall's "An Assessment of Recent Developments" in Carson, D.A. and Williamson, H.G.M. (eds.), *It is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars* (Cambridge: Cambridge University Press, 1988), 1-21]; for similar assessments, see Lindars, B., *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (London: SCM Press, 1961), 14, 16-17; Juel, D., *Messianic Exegesis: A Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress, 1988), 19, says that the work "has had an enormous impact on the direction of the NT scholarship", and notes that Lindars' *New...* "owes a great deal to Dodd's work".

<sup>10</sup> Dodd, C.H., *According to the Scripture: The Sub-structure of New Testament Theology* (London: Collins, 1965), 11.

<sup>11</sup> Marshall, "Counter...", 197.

His method to answer these questions is to observe *kerygma* as the “core of the common and central tradition” in the early church and other related Old Testament passages quoted in the New Testament.<sup>12</sup> Consequently, his scope covers the relationship between the New Testament and the Old Testament quoted in it. Thus, throughout the New Testament, Dodd observes, “there are numerous and scattered quotes that derive from the same few Old Testament contexts”. From this phenomenon, he draws a conclusion that “New Testament authors were aware of broad contexts and did not focus merely on single verses independent of the segment from which they were drawn”.<sup>13</sup> Therefore, “particular verses and sentences quoted from them” are “pointers to the whole context”.<sup>14</sup>

This means that generally New Testament writers in using passages from the Old Testament “remain true to the main intention of their writers.”<sup>15</sup> Dodd adds, “We have before us a considerable intellectual feat. The various scriptures are acutely interpreted along lines already discernible with the Old Testament canon itself or in pre-Christian Judaism—in many cases, I believe, lines which start from their first, historical, intention—and these lines are carried forward to fresh results.”<sup>16</sup> Although he admits that “the transposition into a fresh situation involves a certain shift, nearly always an expansion, of the original scope of the passage”, he argued that “great literature contains the potential of more meaning than the original author explicitly intended.”<sup>17</sup>

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<sup>12</sup> Dodd, *According...*, 11, 135; his *kerygma* is “the proclamation of certain historical events as salvific [for e.g., 1 Cor 15.3-7; Acts 2]”; see Juel, *Messianic...*, 19-20.

<sup>13</sup> Beale, G.K., “Positive Answer to the Question Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts?”, in Beale (ed.) *The Right...*, 390-91 n.8, referring to Dodd, *According...*, 110, 126-27; Moyise, S., *The Old Testament in the New* (London/New York: Continuum, 2001), 12; Stendahl, *The School...*, 52, referring to Dodd, *According...*, 126.

<sup>14</sup> Dodd, *According...*, 126; for Dodd’s view of “isolated proof-texts” of “testimony-book”, see Dodd, *According...*, 28-60, 126, “The composition of ‘testimony-books’ was the result, not the presupposition, of the work of early Christian biblical scholars.”; Stendahl, *The School...*, 202; Sundberg, A.C., Jr., “Response against C.H. Dodd’s View: On Testimony”, in Beale (ed.) *The Right...*, 182-94; Marshall, “Counter...”, 200-204.

<sup>15</sup> Dodd, *According...*, 130.

<sup>16</sup> Dodd, *According...*, 109; 109-10, “The New Testament itself avers that it was Jesus Himself who first directed the minds of His followers to certain parts of the scriptures as those in which they might find illumination upon the meaning of His mission and destiny... To account for the beginning of this most original and fruitful process of rethinking the Old Testament we found need to postulate a creative mind. The Gospels offer us one. Are we compelled to reject the offer?”; France, R.T., *Jesus and the Old Testament: His Application of the Old Testament Passages to Himself and His Mission* (London: Tyndale Press, 1971), 226, “We believe that our study has given us some grounds for concluding that we not only can but must accept the offer.”

<sup>17</sup> Dodd, *According...*, 130-31; Marshall, “Counter...”, 202.

(Scope)

Dodd treats quoted Old Testament in the New Testament as far as possible, and explores their relationship. Therefore, he covers the relationship between the Old Testament and New Testament in terms of intertextuality.

(Mt 8.16-17)

Dodd classifies the quoted passages into four groups: 1. Apocalyptic-Eschatological Scriptures. 2. Scriptures of the New Israel. 3. Scriptures of the Servant of the Lord and the Righteous Sufferer; 4. Unclassified Scriptures.<sup>18</sup>

He shows that Isa 53.4a belongs to “the cluster of passages quoted or echoed in the New Testament”, which “occur in the poem of the Suffering Servant in Isa 52.13-53.12”. The cluster includes almost every verse of Isa 52.13-53.12, except for 52.14 and 53.2.<sup>19</sup> In this way, Dodd argues for Matthew’s consideration of the context of Isa 53.4a.

(Evaluation)

Dodd’s view is accepted by some scholars.<sup>20</sup> However, some scholars reject his view. After briefly introducing Dodd’s view, Hooker concentrates on Dodd’s references to the servant passages. She writes, “Dodd admits that some of these are doubtful and have no clear reference, but argues that taken together they have considerable weight, but this is surely *a circular argument*, for the strength of Dodd’s evidence depends on the very point he is trying to prove”.<sup>21</sup> Unfortunately, she does not provide concrete references. However, Dodd does not argue that “some passages are “doubtful” or have “no clear reference” in relation to the Scriptures of the servant of the Lord.”<sup>22</sup> She might point out that Dodd includes Isaiah 58.6-10 as a

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<sup>18</sup> Dodd, *According...*, 61-110, esp. 107-108; for 1, Joel 2-3, Zec 9-14, Dan 7 (primary); Mal 3.1-6, Dan 12 (supplementary); for 2, Hos, Isa 6.1-9.7, 11.1-10, 28.16, 40.1-11, Jer 31.10-34 (primary); Isa 29.9-14; Jer 7.1-15; Hab 1-2 (supplementary); for 3, Isa 42.1-44.5; 49.1-13; 50.4-11; 52.13-53.12; 61; Ps 69, 22, 31, 38, 88, 34, 118, 41, 42-43, 80 (primary); Isa 58; 6-10 (supplementary); for 4, Ps 8, 110, 2, Gen 12.3, 22.18, Dt 18.15, 19 (primary); Ps 132, 16, 2 Sam 7.13, 14, Isa 55.3, Amo 9.11, 12 (supplementary).

<sup>19</sup> Dodd, *According...*, 92-94.

<sup>20</sup> For example, Marshall, Gundry and Lindars. Gundry extends Dodd’s text-plots; see Gundry, R.H., *The Use of the Old Testament in St Matthew’s Gospel: With Special Reference to the Messianic Hope* (Leiden: Brill, 1967), 205-208; Lindars, *New...*, 14, 16-17, 19-20, 24, 30, “Dodd holds that this theology, and the chief passages of Scripture which are its foundation, were laid down by our Lord himself”, referring to Dodd, *According...*, 110.

<sup>21</sup> Hooker, *Jesus...*, 22-23 (my italics).

<sup>22</sup> Dodd, *According...*, 92-96.

supplementary source.<sup>23</sup> However, it is noteworthy that Dodd does not mention it as “doubtful” or “no clear reference”, and it is just supplementary, not primary. Even Juel, following Hooker’s study of the relationship between Jesus and the servant,<sup>24</sup> does not criticise Dodd for such “a circular argument” (Juel’s criticism of Dodd is treated next).

Juel criticises Dodd in several significant respects. First, after explaining Dodd’s classification, Juel, focussing on the group relating to the servant of Isaiah and the Righteous Sufferer from the Psalms, asks, “Is a consistent interpretation of the servant poems given from the beginning, or is a unified interpretation common at the time of Justin Martyr the end product of a lengthy process?”<sup>25</sup> His answer is “no” to the former.<sup>26</sup> In a sense he is right, because there was no statement to provide a comprehensive explanation of the relationship between Jesus and the servant with passages related to the servant. However, academic approach in nature draws a possible or probable conclusion when investigating direct or indirect data. On the basis of Dodd’s observation at least it may be said that there was a unified interpretation of the passages of the servant, particularly Isa 52.13-53.12, that they were certainly related to New Testament writers’ understanding of Jesus Christ. Without this interpretation, they might not have been quoted or alluded to so frequently.

Second, Juel again asks, “if his proposals are conceivable in light of first-century scriptural exegesis”. Juel, unlike Hooker, admits that Dodd “may be correct in postulating a core of scriptural passages that were mined by a broad spectrum of Christian groups”. However, he rejects Dodd’s arguments against “atomistic exegesis” because New Testament writers, like their Jewish contemporaries, were able to abstract “a verse or a sentence from its literary context” in order to “make a point or to discover a new truth in it”.<sup>27</sup> He seems to be conscious of Moore or Cadbury mentioned in the beginning in this “Literature Review”. However, if their Jewish contemporaries considered the context of a passage at issue,<sup>28</sup> it is doubtful for him to argue the same view.

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<sup>23</sup> Dodd, *According...*, 95, 108.

<sup>24</sup> See Juel, *Messianic...*, 120-21.

<sup>25</sup> Juel, *Messianic...*, 21.

<sup>26</sup> Juel, *Messianic...*, 22.

<sup>27</sup> Juel, *Messianic...*, 21.

<sup>28</sup> For this, see 2.1.2. “A New View” explaining Instone-Brewer’s an elaborate work.



Third, Juel argues, “Continuity was provided not by a view of history (here Dodd is highly anachronistic) but by an all-encompassing “truth” that could embrace the meaning of literary units as well as more artfully discovered truths in smaller fragments of Holy Writ.”<sup>29</sup> The latter argument is likely, but the former is problematic. As Juel admits, “We must begin with quotations and allusions we can find, but there is no guarantee that they will provide the starting point for the history of exegesis.”<sup>30</sup> Although there is no such guarantee, academic approach in nature seeks for the possibility or probability at least. If something happened, there must be the starting point, and an academic approach attempts to find it with available data (particularly here quotations and allusions insofar as it is concerned with exegesis). It is not clear why he criticises for being “highly anachronistic” Dodd who explores the result (passages in New Testament texts) and traces the cause (common groups of the passages). In addition, even his “truth” or “truths” in the latter argument can be found through exploring data, and the exploration does not guarantee that the findings must be such “truth” or “truths” as he expects, as he says that the “conventions” of interpretation may be reappraised by “new data or new questions”. For him, “conventions” have “power” “to determine what we see”.<sup>31</sup> Such “truth” or “truths” can be found in such conventions. Therefore, the reappraisal of such conventions may happen anytime, as the shift of Kuhn’s paradigm may.<sup>32</sup>

Fourth, arguing that “no unified interpretation of Psalm 22 or Isaiah 53 is offered in the NT”, Juel suggests a way to sustain such an argument, that is, to “demonstrate that in Jewish tradition the plot had been worked out in terms of a typical sufferer— whether personified as Israel as a single figure”.<sup>33</sup> If there is such a tradition, it is very positive. However, it is noteworthy that there was a delicate relationship between Jesus (and/or New Testament writers) and his Jewish contemporaries in terms of the understanding of the Old Testament, and there was not always (the necessity of) agreement between them. The examples can easily be found: the instance of “the King/Messiah coming from Bethlehem” in Mic 5.2/Mt

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<sup>29</sup> Juel, *Messianic...*, 21.

<sup>30</sup> Juel, *Messianic...*, 22.

<sup>31</sup> Juel, *Messianic...*, 119.

<sup>32</sup> See Kuhn, T., *The Structure of Scientific Revolutions* (Chicago: The University of Chicago, 1970), chs. 3-9, esp. 6-9.

<sup>33</sup> Juel, *Messianic...*, 22.

2.6 shows the agreement. However, Jesus' understanding of the Messiah as David's Son and Lord is far away from the Pharisees' in Ps 110.1/Mt 22.41-46.<sup>34</sup>

Therefore, it is unproblematic that there is not such a typical figure in Jewish tradition. Rather, Jewish tradition needs to be reappraised by a new datum (Jesus as the Messiah) and new questions (about their understanding and scope of the passages concerning the Messiah), to borrow Juel's expression only. In addition, if Isa 52.13-53.12 is a prophecy/promise,<sup>35</sup> moreover if it was hidden from or neglected by a group of people for some reason (although this is a big if, it is never impossible; for the possibility of "being hidden", see Dan 12.4, 8, 9; Jer 25.11-12, 29.10/Dan 9.2; for the possibility of "being neglected", see the images of the Messiah in Judaism<sup>36</sup>), it is possible that the passage was not paid an appropriate attention by Jewish tradition, but by Jesus and/or his followers.

Fifth, Juel, on the basis of "no unified interpretation" of the servant, suggests, "Some other explanation would have to be offered for the use of precisely these texts". For him, without "mythic construct such as an apocalyptic Son of man or a Suffering Servant or a Righteous Sufferer", "only the scriptural potential for the construction of such figures" may well allow "what appear as coherent interpretive traditions" to be seen as "the product of our imaginations."<sup>37</sup> As mentioned previously, non-existence of "unified interpretation" is not crucial. However, if it is

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<sup>34</sup> Antithetic or different understanding of some Old Testament passages in Mt 5.17-48 also shows their disagreement. Therefore, it is difficult to expect that Jesus' explanations of Christ in Lk 24.25-27 and of the kingdom of God in Acts 1.3 entirely repeat Jewish understanding of the Messiah and the kingdom (Here Lk and Act can be referred to, because Dodd is concerned with the history/beginning of New Testament theology, and Juel also intends to argue against him on the same level). This argument can be reinforced by the occasion of Saul (Paul), a Jewish, in Act 8.1, 9.1-22, particularly 9.1-2 (21), 9.20-22, 22.2-16; Kim, S., *The Origin of Paul's Gospel* (Grand Rapids: Eerdmans, 1982); Marshall, "Counter...", 198-99.

<sup>35</sup> This issue will be treated in 5.3.

<sup>36</sup> Some articles such as Green, W.S., "Introduction: Messiah in Judaism: Rethinking the Question", 1-14; Nickelsburg, G.W.E., "Salvation without and with a Messiah: Developing Beliefs in Writings Ascribed to Enoch", 49-68; Goldstein, J.A., "How the Authors of 1 and 2 Maccabees Treated the 'Messiaic' Promises", 69-96; Collins, J.G., "Messianism in the Maccabean Period", 97-110; Talmon, S., "Waiting for the Messiah: The Spiritual Universe of the Qumran Covenanters", 111-138; Hecht, R.D., "Philo and Messiah", 139-168, in Neusner, J., et al (eds.), *Judaisms and Their Messiahs at the Turn of the Christian Era* (Cambridge/New York: Cambridge University Press; 1987); Ådna, J., "The Servant of Isaiah 53 as Triumphant and Interceding Messiah: The Reception of Isaiah 52.13-53.12 in the Targum of Isaiah with Special Attention to the Concept of the Messiah", in Janowski and Stuhlmacher, (eds.), *The Suffering...*, 189-224; Novakovic, L., *Messiah, the Healer of the Sick* (Tübingen: Mohr Siebeck, 2003); idem, "Jesus as the Davidic Messiah in Matthew", *HBT* 19 (1997), 148-91.

<sup>37</sup> Juel, *Messianic...*, 22.

possible to provide “some other explanation”, it is much better. The present study is expected to contribute to this discussion in a different way.

Novakovic applies Barr’s “illegitimate totality transfer” to those following the lead of Dodd.<sup>38</sup> Her criticism is questionable. It is well known that the “illegitimate totality transfer” happens when the semantic value of a word *in one context* is added to its semantic value *in another context*, as Barr criticises the writers of Kittel’s TDNT.<sup>39</sup> Dodd, unlike Cadbury, argues that to understand a passage, the original context of the passage needs to be considered, not just the passage only. He does not assert that another context also needs to be considered for understanding the passage. For example, a passage such as Isa 53.4a quoted in Mt 8.16-17 needs to be understood in its original “unit of scripture”, that is, its original context, Isa 52.13-53.12.<sup>40</sup>

### **2.1.2. Stendahl (1954)**

(Main Issue/Aim)

Stendahl’s “The School of St. Matthew” is known as one of the first works “to compare the Qumran writings with the New Testament”.<sup>41</sup> However, Stendahl himself underlines that despite the title, “the primary justification for this study was—and is even more now—its analysis of the OT text in the gospel”.<sup>42</sup> Likewise, Marshall explains that Stendahl’s thesis treats “the use of a specific set of quotations in the Gospel of Matthew”, which appeared to stand out from the others for formal and textual reasons”.

It has two major parts: 1. The resemblance of the Gospel with the Habakkuk commentary; 2. The quotations suggest the work of a “school” rather than of one specific individual.<sup>43</sup> His thesis is significant for two reasons: first, it suggests that “some kind of corporate study of Old Testament Scriptures developed in the early church”. Second, the thesis claims that “in certain quarters at least the early church

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<sup>38</sup> Novakovic, “Matthew’s...”, 147.

<sup>39</sup> Barr, J., *The Semantics of Biblical Language* (London: Oxford University Press, 1961), 218; Hatina, T., “Introduction”, in Hatina, T. (ed.), *Biblical Interpretation in Early Christian Gospels*, vol. 2: *The Gospel of Matthew* (London/New York: T&T Clark, 2008), 7-8.

<sup>40</sup> For the idea of “unit of scripture”, Dodd, *According...*, 92, 90, 91, uses other terms also such as “a compact body of scripture” and “a continuous body of scripture” which is identified from each “cluster of passages quoted or echoed in the New Testament”.

<sup>41</sup> Moyise, *The Old...*, 133-34.

<sup>42</sup> Stendahl, *The School...*, i.

<sup>43</sup> Marshall, “Counter...”, 206; Stendahl, *The School...*, 11-35 (the first part); 39-217 (the second part).

practiced a form of scriptural exegesis hitherto unknown but now shown to be paralleled in one area of contemporary Judaism”.<sup>44</sup>

#### (Methodology)

Because of non-clear demarcation between quotations and allusions, Stendahl confines his investigation to the “strict quotations”: those passages introduced by “a formula” and those without such formula but ‘consciously quoted’, “judging from the context, or which agree verbatim with some passage in the OT in its Greek or Hebrew form”.<sup>45</sup> He classifies the quotations into “quotations with parallels in Mark or in Mark and Luke”, those “with parallels in Luke”, those “peculiar to Matthew, but without his introductory formula of fulfilment”, and “the formula quotations” (in his book, the third one is put after the fourth.).

Then, he offers discussion and conclusions after providing “inter-synoptic observations” and treating such issues as “the Old Testament texts” and “the formula quotations of Matthew and the Habakkuk Commentary from Qumran—the *peshet* manner of quoting Scripture”.<sup>46</sup> From this Commentary on verse by verse in the first two chapters of Habakkuk, he takes the term “*peshet* [פֶּשֶׁט עַל: “its interpretation bears on...”, or similar expressions], which is used to refer to the teacher of Righteousness and the events around him.”<sup>47</sup>

Here, he supports his argument with underlining “the mixed text displayed in the formula-citations”, which, he thinks, is in the final stage in the development of Matthew. Then, he draws “a parallel with the Habakkuk Commentary” originating from the Qumran “school” and shows “a similar use of variant readings”.<sup>48</sup> On the basis that the free manner of quotation in the formula quotations did not reduce their authority, he argues that the authority of a “school” behind them must be postulated.<sup>49</sup>

#### (Scope)

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<sup>44</sup> Marshall, “Counter...”, 206-207.

<sup>45</sup> Stendahl, *The School...*, “Contents”.

<sup>46</sup> For the first part, see Stendahl, *The School...*, 11-35; for the second part, see 39-217.

<sup>47</sup> Stendahl, *The School...*, 183.

<sup>48</sup> Gundry, *The Use ...*, 155.

<sup>49</sup> Stendahl, *The School...*, 200-201; Gundry, *The Use...*, 156-57.

As shown in the title, “The School of St. Matthew and Its Use of the Old Testament”, his thesis covers the relationship between Matthew and the Old Testament in terms of quotation.

(Mt 8.16-17)

Stendahl treats Mt 8.16-17 in the group of “the formula quotations”, because these eleven quotations are “of quite another type than those [with parallels in Mark or in Mark and Luke; with parallels in Luke]”. For him, the latter may be explained by “the difference between the LXX<sup>B</sup>, other LXX manuscripts and readings preserved in the younger Greek versions”. However, “at times” the former quotations are strikingly close to the MT, but “often” it deviates from “all Greek, Hebrew and Aramaic types of text known to us”.<sup>50</sup>

Here Stendahl appears to concentrate on the formal relationship with other texts which quotations take, for the aims of his thesis. However, the formula quotations also play an important role to emphasise “fulfilment”, as shown when he relates Matthew’s formula quotations to the Habakkuk Commentary in terms of *midrash pesher*.<sup>51</sup> This “fulfilment” is underlined by Dodd in relation to the “constant theme” of the kerygma that “in the coming of Christ, His death and resurrection, the prophecies are *fulfilled*”.<sup>52</sup> Dodd’s prophecy may include typology also,<sup>53</sup> but the idea of “fulfilment” is significant. While other quotations and allusions may also contribute to this idea, these formula quotations are explicitly intended to do it. Owing to the form including the role, the present study treats formula quotations apart from other quotations (see 4.2 and 4.3.)

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<sup>50</sup> Stendahl, *The School...*, 97.

<sup>51</sup> Stendahl, *The School...*, 35, “it [Matthean type of midrahic interpretation] closely approaches what has been called the *midrash pesher* of the Qumran Sect, in which OT texts were not primarily the source of rules, but the prophecy which was shown to be fulfilled”; 183, “Just as Matthew’s formula quotations are expressly interpreted as fulfilled by the words or deeds of Jesus, so the Habakkuk Commentary applies....”; for the meaning of midrash, see Marshall, “Counter...”, 206, “In all cases midrash refers to a manner of exegesis of the text which aims to bring out its contemporary significance”.

<sup>52</sup> Dodd, *According...*, 11-12, 135 (my italics).

<sup>53</sup> For typology, see Allison, D., *The New Moses: A Matthean Typology* (Edinburgh: T&T Clark, 1993); Goppelt, L., *Typos: The Typological Interpretation of the Old Testament in the New* (Grand Rapids: Eerdmans, 1982); Danielou, J., *From Shadow to Reality: Studies in the Biblical Typology of Fathers* (London: Burns & Oates, 1960); Foulkes, F., *The Acts of God: A Study of the Basis of Typology in the Old Testament* (London: Tyndale Press, 1958); Lampe, G. and Woollcombe, K., *Essays on Typology* (London: SCM, 1957).

In Mt 8.16-17, Stendahl sees “the exact text of the MT” where the LXX and the Tg provide “a more spiritualised interpretation”. It is “Matthew’s own rendering of the Hebrew”. He adds, “The spiritualising ἀμαρτία for חַטָּאת is not found elsewhere in the LXX, but neither is Matthew’s ἀσθένεια”.<sup>54</sup> This raises a question, whether the LXX or Matthew distorts the meaning of חַטָּאת and Isa 53.4a. This will be treated later (see 5.1).

Matthew’s νόσους and βασιλεύειν are not seen in the LXX style of translating, but “they correspond to Matthew’s phraseology”.<sup>55</sup> He admits that Mt 8.17 is “certainly a correct reproduction of the MT”, but “it may nevertheless be regarded as an *ad hoc* interpretation since it differed from every Greek and Aramaic interpretation known to us”.<sup>56</sup> This difference shows a significant point that Matthew basically has his strong independent discretion in telling a story of Jesus. Therefore, this point must be considered in other areas such as “synoptic problem” (see 2.4).

#### (Evaluation)

There are criticisms about his thesis which focus on his identification of the author as a “school” and his methods. The issue of the author of the first Gospel is outside of the scope of this thesis (see 1.4.1). However, the criticisms are also related to the issue of interpretation, and are treated here.

Lindars argues that “the school of exegesis” and “the *peshet* method of interpretation” need to be distinguished.<sup>57</sup> Lindars explains the meaning of *peshet* and warns, “Commentaries, after citing each verse, begin the exposition with the word *pishrō*=its interpretation. An interpretative text-form can be conveniently called a *peshet* text, though this is not strictly correct.”<sup>58</sup> In addition, he points out, “There

<sup>54</sup> Stendahl, *The School...*, 106-107; thus, in 151, Stendahl classifies 15.8 f., 21.16, 2.15, 4.15 f., 8.17, 27.9 into one group not having made sense in LXX form; and 1.23, 2.6, 2.18, 12.18-21, 13.35, and 21.5 into the other group satisfied with the interpretation of the LXX.

<sup>55</sup> Stendahl, *The School...*, 106-107; n.2 in 106 notes that this passage and Mt 12.18-21 (Isa 42.1-4) are “woven into a synoptic context and thus akin to” those of his “fourth group” in 128, “quotation peculiar to Matthew, but without formula of fulfilment”.

<sup>56</sup> Stendahl, *The School...*, 200, 106-107 n.4.

<sup>57</sup> Lindars, *New...*, 15, 259-60.

<sup>58</sup> Lindars, *New...*, 15 n.4; for criticisms against scholars’ careless use of this term, see Brooke, G.J., “Qumran Peshet: Towards the Redefinition of Genre”, *RevQ* 10 (1979-1981) (Dec. 1981):485-503, who also argues for no difference between peshet and midrash; Soares Prabhu, G.M., *The Formula-Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Matt.1-2* (Rome: Biblical Institute Press, 1976), 15-16, explains that “midrash is ‘literature about literature’: that is, it is literature which comments in some way, generally but not always in a creative way, upon a biblical text”; for another implication.

are no biblical commentaries in the New Testament and early Christian literature comparable to those of Qumran”.<sup>59</sup>

Gundry criticises Stendahl in several ways. First, according to Stendahl, since Jesus was regularly addressed as rabbi, “the social pattern of the rabbi and his disciples made a deep impression on early church life”.<sup>60</sup> Against this, Gundry provides Matthew 23.8 with the fact of “no clear injunction against rabbinical practice preserved in (and only in) the gospel”.<sup>61</sup> Second, against the possible effect of the synagogue on the early church on the basis of seeming correspondence between the Christian ὑπηρέται τοῦ λόγου and the רב in the synagogue,<sup>62</sup> Gundry points out that when the latter did teach, the teaching method was to “catechize the pupils by rote”. This is very different from “advanced textual research and hermeneutical adaptation” in “a Matthean school”. In addition, the prevailing connotation of ὑπηρέτης was concerned with “an official having to do with documents”.<sup>63</sup> Stendahl admits the limited role of רב, as Gundry notes it.<sup>64</sup>

Third, against the postulation of an authoritative “school”,<sup>65</sup> it is “the eschatological fulfilment, exposing the true and full meaning of the text of the text” that provides the “free quotation” with “authority”.<sup>66</sup> Fourth, Gundry criticises Stendahl for utilizing Hawkins’ statistical analysis of the quotations in Matthew.<sup>67</sup> Temporary accepting Hawkins’ statistics, Gundry points out that the quotations peculiar to Matthew in the sermon, which are not preceded by fulfilment-formulae, demonstrate “as much divergence from the LXX as the formula-citations”;<sup>68</sup> quotations only in Matthew but in the course of double or triple narrative [Hawkins’ fifth group] are Septuagintal, not non-Septuagintal which would be expected by the Matthean school;<sup>69</sup> Half of twelve formula-citations (2.6, 4.15f., 8.17, 12.18-21, 21.5, 27.9) account for 95 out of 112 (? 111=95+16) non-Septuagintal words, but the

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<sup>59</sup> Lindars, “The Place...”, 15, 141 n.10, 143; Marshall, “Counter...”, 203-204.

<sup>60</sup> Stendahl, *The School...*, 34.

<sup>61</sup> Gundry, *The Use...*, 155-56.

<sup>62</sup> Stendahl, *The School...*, 34-35.

<sup>63</sup> Gundry, *The Use...*, 156.

<sup>64</sup> Stendahl, *The School...*, 35; Gundry, *The Use...*, 156.

<sup>65</sup> Stendahl, *The School...*, 200-201.

<sup>66</sup> Gundry, *The Use...*, 156-57.

<sup>67</sup> Stendahl, *The School...*, 43-45.

<sup>68</sup> Gundry, *The Use...*, 157; this needs an explanation that this part belongs to Hawkins’ third group and the ratio between words in the LXX and words not in the LXX is 19:19. Unlike this ratio, Gundry argues that the quotations of this group are as much divergent from the LXX as fulfilment-citations.

<sup>69</sup> Gundry, *The Use...*, 157.

remaining half shows different proportion and different result.<sup>70</sup> Fifth, Gundry points out that Stendahl does not take seriously non-Septuagintal quotations outside the formula-quotations, excluding them as allusive or apocalyptic.<sup>71</sup> Gundry emphasises the importance of allusive quotations in several ways (this will be treated later).<sup>72</sup> Sixth, although Stendahl admits “a few Semitic features” in quotations other than the formula-citations, he sees them as “a survival of that Aramaic form in which the words and deeds of Jesus were originally recounted”.<sup>73</sup> This, Gundry criticises, means that “a non-Septuagintal form stands at the beginning of the process”, and is contradictory to Stendahl’s argument that the non-Septuagintal form of the formula-citations stands at the end of the process.<sup>74</sup>

Seventh, Gundry doubts the existence of the parallel between the formula-citations and the Habakkuk Commentary, referring to Sparks’ note that the *lemmata* in the Habakkuk commentary are not nearly so aberrant in text-form as the formula-citations in Matthew.<sup>75</sup> If this is not concerned with the kind of interpretation but the degree of aberration, Gundry’s doubt is not a strong criticism. When Moyise introduces Stendahl with the Commentary, he does not criticise this point.<sup>76</sup> This issue will be treated later (see 2.1). Eighth, the Dead Sea Scrolls have shown that “the streams of textual tradition had not entirely divided by NT times”, which weakens Stendahl’s argument that the Habakkuk commentator and the Matthean school picked from among variant readings known to them”.<sup>77</sup> Ninth, Gundry argues that the *midrash pesher* style is not at the base of the mixed text at Qumran, for the “same freedom and same textual contacts” with the LXX the Tg, the Peshitta, and the Vg are also found in “minor, untendentious items in the Habakkuk Commentary and in allusive quotations throughout Qumran literature, where the hermeneutical motive does not enter”.<sup>78</sup>

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<sup>70</sup> Gundry, *The Use...*, 157, does not designate the exact problem, but seems to doubt the credibility of Hawkins’ method applied to the issue; the Septuagintal (1.23, 3.3, 13.14f.), half and half (2.18, 4.15f., 13.35, 21.5), non-Septuagintal (8.17, 27.9f.).

<sup>71</sup> Gundry, *The Use...*, 157-58, refers to Stendahl, *The School...*, 146f.; 79f., 146f., 158f.

<sup>72</sup> Gundry, *The Use...*, 2-5.

<sup>73</sup> Stendahl, *The School...*, 146.

<sup>74</sup> Gundry, *The Use...*, 158.

<sup>75</sup> Gundry, *The Use...*, 158 n.6, refers to Stendahl, *The School...*, 183-202, and Sparks, H.F.D., “[A Review of] The School of St. Matthew by K. Stendahl”, *JTS* 7 (1956), 104 [103-105].

<sup>76</sup> Moyise, *The Old...*, 133-34.

<sup>77</sup> Gundry, *The Use...*, 158-59.

<sup>78</sup> Gundry, *The Use...*, 159; Marshall, “Counter...”, 203, also mentions this point; Novakovic, “Matthew’s...”, 157.



France sees Stendahl's work as valuable, but criticises it for neglecting "the use of the Old Testament by the founder of the New Testament church".<sup>79</sup> In general, he cautiously warns of "an inherent danger in applying to the Gospels terms such as 'midrash', 'haggadah', or 'pesher' (even if these in themselves admitted of clear definitions and were universally understood in the same sense!)", because the Gospels will then be judged "in terms of hermeneutical patterns derived from another genre of literature, rather than in terms of the actual phenomena of the Gospel text".<sup>80</sup> (See 2.1). He adds that while the Qumran exegetes sit down with an Old Testament book in front of them and work out its relevance to their situation, the evangelists "drew freely from the whole corpus of Old Testament literature (and beyond) whatever seemed to them suitable texts to illustrate their account of Jesus". "There was no compulsion on them to comment on one text rather than another."<sup>81</sup> This criticism, similar to Lindars' above, carries weight, as do other criticisms summarised here.

But, although Stendahl, particularly his argument for the school of Matthew, has been criticised, he was "one of the first scholars to compare the Qumran writings with the New Testament".<sup>82</sup> His thorough analysis of quotations<sup>83</sup> and "inter-synoptic observations"<sup>84</sup> are his merit. His analysis and "observations" will be reflected on later (see ch. 4).

### 2.1.3. Lindars (1961)

(Main Issue/Aim)

Lindars' "main task" is to "expose the doctrinal significance of the form of the text of the Old Testament quotations".<sup>85</sup> Lindars presupposes "exegetical study at various church centres during the first century". Here "apologetic considerations" are important.<sup>86</sup> In other words, as Marshall explains, "basically" he argues for "two

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<sup>79</sup> France, *Jesus...*, 13.

<sup>80</sup> France, "The Formula...", 117-18.

<sup>81</sup> France "The Formula...", 117. Cf. Stendahl, *The School...*, 183-202, esp. 196-97.

<sup>82</sup> Moyise, *The Old...*, 133-34.

<sup>83</sup> Gundry, *The Use...*, 159, "often admirable"; France, *Jesus...*, 13.

<sup>84</sup> Stendahl, *The School...*, 143-56; for the merit of his inter-synoptic observations, see France, *Jesus...*, 26 n.2;

<sup>85</sup> Lindars, *New...*, 283.

<sup>86</sup> Lindars, *New...*, 259, "The formula-quotations in Matthew have a special claim to be regarded as products of such work."

positions”. First, there are “shifts in the application of the Old Testament passages in different parts of the New Testament”, which can be traced. Second, “the starting point of this process lies in the apologetic activity of the early church”.<sup>87</sup> This is because the concern of the early church was particularly “to answer Jewish objections to the messiahship of Jesus”. Lindars traces the activity in the order of the resurrection of Jesus, passion apologetic, events in the life of Jesus before the passion, and the question of his origins (the birth; pre-existence). Lastly, he explores “developments in these lines of thinking by Paul”.<sup>88</sup>

#### (Methodology)

When he estimates the modification of text quoted in the New Testament, he takes into account “three factors”: “deliberate alteration, selection of reading, and memory-quotation”. Here his study focuses on “deliberate alterations”, because these are regarded as “interpretative renderings”.<sup>89</sup> He uses a method having “a close affinity to that of Form Criticism”. The Gospels are broken down into “separate literary elements”, and categorised according to their “setting in life” by comparison with the laws of folklore. Then it appears that the preservation of these elements in the Gospel could be attributed to a specific usefulness in Church’s missionary preaching. Sometimes “a strictly apologetic motive” is detected.<sup>90</sup>

#### (Scope)

His study covers the relationship between the Old Testament and the New Testament in terms of intertextuality (quotations and allusions).

#### (Mt 8.16-17)

Considering the translation of the LXX, Lindars, with conviction, evaluates it as “interpretative, correctly piercing through the metaphor of sickness to the fact of sin”.<sup>91</sup> This raises the issue of correct understanding, a question whether or not (how much) the LXX has translated Isa 53.4a correctly (see 5.1).

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<sup>87</sup> Marshall, “Counter...”, 203; see also Lindars, *New...*, 19-24.

<sup>88</sup> Marshall, “Counter...”, 203-204; Gundry, *The Use...*, 160; see also Lindars, *New...*, 7-8.

<sup>89</sup> Lindars, *New...*, 27-28.

<sup>90</sup> Lindars, *New...*, 29-30.

<sup>91</sup> Lindars, *New...*, 86; adds in n.1, “So also the Targum”.

He adds, “The *peshet* text adopted by Matthew takes it literally, so that he can easily apply it to our Lord’s healing miracles”. He goes further and argues that it is not sufficient to view it “merely as scriptural justification for the miracles”, “for it comes from a chapter which describes the sufferings of the Servant himself”.<sup>92</sup> This is reminiscent of Dodd’s arguments explained above. However, Lindars explains this further according to his scheme. He sees it as “fundamental” that “Jesus’ own sufferings are redemptive—in reply to the objection that the physical indignities that he suffered are inconsistent with the messianic claim”. The association of this with Jesus’ healing miracles may indicate “an intermediate stage of interpretation, which explains why these words were singled out as a select quotation before being incorporated by Matthew into his narrative”.<sup>93</sup>

However, Lindars’ related logic is a puzzling one that Matthew’s (incorrect) understanding, different from the correct one of the LXX, relates the sufferings of Jesus to those of the servant in Isa 52.13-53.12. In another place also, he maintains that it is “in fact” “not really appropriate” to apply Isa 53.4a to healing miracles.<sup>94</sup> Nevertheless, he adds oddly, “It only becomes possible if the verbs have the meaning ‘take away’, which is certainly not the meaning of the Hebrew they translate, and contrary to the intention of the original context”.<sup>95</sup> Thus, if the original meaning is taken, “it does not mean that Jesus cured diseases, but that he bore them himself”.<sup>96</sup>

In addition, admitting the “literal translation of the Hebrew” to refer to “the diseases of the people who came to Jesus”, he argues, “it may have been used to relate Christ’s healing miracles to his total work of redemption”.<sup>97</sup> However, he does not provide the reason. If he does, it may be found in his explanation: “It was prophesied that the Lord’s Servant would bear our diseases, and Jesus both removed men’s diseases by his miracles and himself suffered their pains on the cross”. This is not enough to cover Jesus’ “total work of redemption”. In addition, he oddly adds, “When Matthew incorporates this quotation in its present context, he loses sight of the connection with the cross.... But Matthew scarcely realizes that his use of the

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<sup>92</sup> Lindars, *New...*, 86.

<sup>93</sup> Lindars, *New...*, 86; Novakovic, “Matthew’s...”, 147.

<sup>94</sup> Lindars, *New...*, 154.

<sup>95</sup> Lindars, *New...*, 154; n.1, refers to Arndt and Gingrich, *Lexicon of the NT* (1957), “Galen as using βασταζω in the sense of removing disease. But there is no NT parallel.”

<sup>96</sup> Lindars, *New...*, 154.

<sup>97</sup> Lindars, *New...*, 154.

verse accords ill with its real meaning.”<sup>98</sup> It is difficult to find consistency in his logic in connecting Isa 53.4a with the total work of redemption of Jesus as that of the servant in Isa 52.13-53.12.

(Evaluation)

According to Marshall, Lindars “has placed on record his view that ‘the Old Testament is the greatest single influence in the formation of the New Testament theology’.”<sup>99</sup> In addition, Marshall and others accept that the apologetic use of Scripture by the early church is clearly documented.<sup>100</sup>

However, he, like Gundry, criticises Lindars in that his case “hangs on detecting *Tendenz*” in the various text forms which are used, whereas the evidence demonstrates “the existence of mixed text-forms in the untendentious material of many allusive quotations throughout the synoptics”.<sup>101</sup> Marshall also criticises Lindars’ two assumptions, “which need greater justification than he provides”. The first, which Gundry also criticises, is that the “earliest use” of Old Testament texts in the New Testament was “apologetic” rather than anything else. This raises a question: ‘In the earliest days there was no other type of use such as explanation, teaching, prayers and praises?’<sup>102</sup> The second assumption is probable that the very earliest apologetic would be connected to “the resurrection of Jesus”. However, it is “a strange assumption” that “every text used in the earliest days of the church must have had an initial reference to the resurrection”.<sup>103</sup>

Beale succinctly evaluates Lindars’ *New Testament Apologetic* as one of “representative works arguing for the non-contextual interpretation of the Old in the New”, as seen in his treating Mt 8.16-17 above.<sup>104</sup> This is significant for the present thesis.

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<sup>98</sup> Lindars, *New...*, 154.

<sup>99</sup> Marshall, “Counter...”, 195, refers to Lindars, “The Place...”, 60 [= in Beale (ed.), *The Right...*, 139].

<sup>100</sup> Marshall, “Counter...”, 203-204; Moyise, *The Old...*, 134; Cousland, J.R.C., “Matthew’s Earliest Interpreter: Justin Martyr on Matthew’s Fulfilment Quotations”, in Hatina (ed.), *Biblical...*, 45-60.

<sup>101</sup> Marshall, “Counter...”, 203; Gundry, *The Use...*, 162-63.

<sup>102</sup> Marshall, “Counter...”, 203-204; Later Lindars, “The Place...”, 145, seems to admit that the Old Testament was used “for a variety of purposes, kerygmatic, apologetic, catechetical, hortatory, liturgical, et cetera, because it was the natural medium of expression in religious contexts”, although he does not say that all of these were related to the earliest days.

<sup>103</sup> Marshall, “Counter...”, 204; Gundry, *The Use...*, 161-62.

<sup>104</sup> Beale, G.K., “Introduction”, in Beale, G.K. (ed.), *The Right...*, 9; Lindars, “The Place...”, 141 n.10; Seccombe, D., “Luke and Isaiah”, in Beale (ed.), *The Right...*, 248; There are other several criticisms concerning Lindars’ dating of Septuagintal elements, typological interpretation in relation to

#### 2.1.4. Gundry (1967)

(Main Issue/Aim)

Gundry clearly underlines the necessity of re-examining the Old Testament quotations in Matthew for three reasons: the neglect of the “allusive quotations” in past examinations; present knowledge from the Dead Sea Scrolls that allusive quotation of the OT was “a conscious literary practice”; and the bewildering various hypotheses advanced to explain the Matthean quotations.<sup>105</sup>

His thesis is twofold: (1) in contrast to previous opinion, the Matthean formula-citations do not differ from other Synoptic quotation material in their divergence from the LXX, but the formal quotations in the Marcan (and parallel) tradition differ in their adherence to the LXX; (2) the Old Testament-motif in Matthew has led “neither to radical alteration of the gospel tradition nor to atomizing exegesis of the Old Testament”.<sup>106</sup>

The last issue of atomizing exegesis is significant for the present study. After exploring passages quoted or alluded to more than Dodd does, Gundry confirms Dodd’s argument and underlines, “in common with the other NT writers Mt does not search either atomistically with the OT in the sense that he does not search either haphazardly or systematically for isolated proof-texts, but in the main confines himself to areas of the OT which the church recognised as having special bearing upon the ministry of Jesus Christ, upon the new dispensation inaugurated by him, and upon his expected return and the events connected with it.”<sup>107</sup>

(Methodology)

Gundry, unlike previous studies including Stendahl, emphasises the importance of allusive quotations against the background of “oral tradition in the textual history

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literal one, and Jesus’ Old Testament quotations, as well as others; see Gundry, *The Use...*, 161-62; 160, “Text-form becomes divorced from the Matthaean context and tied to an allegedly traceable pattern of prior apologetic evolution”; n.1 “E.g., the textual phenomena in 12.18-21 lead Stendahl to posit a Matthaean school which adapted the OT text to the Matthaean context. But they lead Lindars to posit four chronologically successive stages of applying Is 42 to Jesus’ resurrection, baptism, and gentle ministry, and to the Gentile mission (pp. 150f.). At the most, only the final reworking of the OT text by the editor of the gospel could bear direct relationship to the gospel context (according to Lindars). See pp. 16, 148, 259ff.”.

<sup>105</sup> Gundry, *The Use...*, xi

<sup>106</sup> Gundry, *The Use...*, 5.

<sup>107</sup> Gundry, *The Use...*, 208; 205-207 referring to Dodd, *According...*, 107f., 132 f.

of the OT (and in the whole Semitic culture)”, and in the circumstance of easy accessibility to “synagogue scrolls and private possession of copies of individual OT books”.<sup>108</sup> When allusive quotations show “even the minor divergences from the LXX”, they appear to be “deliberate”.<sup>109</sup> He underlines, “*an allusive quotation rather reflects the language and phrase-forms with which the writer is most familiar and in which he habitually thinks*—all the more so in the case of Jewish authors, whose education from childhood was steeped in OT lore.”<sup>110</sup> He emphatically adds that contemporary researches in the Qumran scrolls have shown that in the NT period “the interweaving of scriptural phraseology and one’s own words” was “a conscious literary method”.<sup>111</sup>

On this basis, Gundry, first, examines the text-form of the Matthean quotations of the Old Testament. When he examines the text-form, he classifies the form into “formal” and “allusive”, and the quotations into those “in common with Mark”, “in common with Luke”, and “peculiar to Matthew”. Consequently, the quotations are classified into six groups. Second, he explores the Matthean argument from the fulfilment of Messianic prophecy. Here he treats the question of historicity of the fulfilment-motif and “the problem of legitimacy”.<sup>112</sup>

#### (Scope)

His study covers the relationship between the Old Testament and Matthew in terms of quotations, formal and allusive.

#### (Mt 8.16-17)

Gundry classifies Mt 8.17 into “formal quotations peculiar to Matthew”, and compares it with MT and the LXX.<sup>113</sup> According to him, of the twenty formal quotations peculiar to Matthew, seven are Septuagintal, and seven are non-Septuagintal. In six there is a mixture of Septuagintal and non-Septuagintal. He classifies Mt 8.17 into the third or second group.<sup>114</sup>

<sup>108</sup> Gundry, *The Use...*, 2.

<sup>109</sup> Gundry, *The Use...*, 2-3 n.6 and n.1, refers W.O.E., Oesterley and C.W., Dugmore; K.J. Thomas as well as Act 17.11, Lk 2.46f., Jn 5.39, 1, Tim 4.13, 2, Tim 4.13.

<sup>110</sup> Gundry, *The Use...*, 3.

<sup>111</sup> Gundry, *The Use...*, 3-4; see also references in n.8.

<sup>112</sup> Gundry, *The Use...*, vii-viii.

<sup>113</sup> Gundry, *The Use...*, 109.

<sup>114</sup> Gundry, *The Use...*, 157, 149; the first group: “1.23, 5.21, 27, 38, 43; 13.14f.; 21.16”; the second

“Matthew’s one contact with the LXX is the omission of אָבן. Αὐτὸς is closer to אָבן than οὗτος (LXX). Τὰς ἀσθενείας ἡμῶν “literally” translates אָבן against the “spiritualizing interpretations of the LXX and the Targum”.

For Gundry, it causes “needless difficulty” to suppose that the Matthean context requires ἐλαβεῖν and ἐβάστασεν to be understood in the sense of “removal”, which סָבַל, it is said, cannot bear.<sup>115</sup> He explains that it is true that סָבַל does not express the thought of “taking away”, but its “connotation of burden-bearing” is not opposed to the idea of “removal”. Even more to the point, the Matthean context requires “removal only from the sick to Jesus”, “but not a subsequent taking away”. With this thought of “transference” the Hebrew words are “perfectly in accord”. Matthew, then, provides a translation of the Hebrew “almost wholly independent from the LXX”.<sup>116</sup> The thought of transference is also shown in his confirmation and reinforcement of Dodd’s “text-plots” against “isolated proof-texts” in treating the problem of legitimacy: “Jesus fills the role of the Isaianic Servant receiving God’s commendation (3.17), *bearing the sicknesses of others* (8.17) , bringing good news to the poor (11.5), despising popularity (12.18-21), giving his life for us (20.28), enduring shame and suffering (26: 67), and lying buried in a rich man’s tomb (27 57)”.<sup>117</sup>

However, it is reasonable that Novakovic criticises this because of the lack of evidence of the transference.<sup>118</sup> In another place, Gundry slight differently explains the application of Isa 53.4a to Jesus’ physical healings (Mt 8.17). First, he provides his understanding of the servant in Isa 52.13-53.12: “The prophet has in mind the Servant’s taking the diseases of others upon himself through his suffering and death for their sin, the root cause of sickness and disease.”<sup>119</sup> Here, if “*through* his suffering and death for their sin” is certainly the servant’s method, it is not necessary to understand “the Servant’s taking the diseases of others upon himself” as it is. Gundry needs to

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group: “2.6, 15, 18, 23; 5.31; 9.13=12.7; 27.9f.”; the third group: “4.15f. 5.33; 8.17 (possibly should be put in the preceding group); 12.18-21; 13.35; 21.5”.

<sup>115</sup> Gundry, *The Use...*, 109-11; 109 n.2, “Deissmann thinks Mt transposes the verbs, since renders נָשָׂא in 2 Kings 18:14; Job 21:3 (A) LXX; and in the four extant passages where Aquila uses the word, Is 40:11; 53:11; 66:12; Jer 10: 5 (*Bible Studies*, 102f.). But λαμβάνειν is frequent for נָשָׂא in the LXX, especially in Is; and in Is 53 : 11 Aq’s βαστάζειν stands for סָבַל, not נָשָׂא! As Deissmann admits, he still has not gotten over the difficulty that סָבַל does not mean ‘to take away’.”

<sup>116</sup> Gundry, *The Use...*, 111 (italics original).

<sup>117</sup> Gundry, *The Use...*, 209 (italics mine).

<sup>118</sup> Novakovic, “Matthew’s...”, 157 n.62.

<sup>119</sup> Gundry, *The Use...*, 230 n.7, “On the close relationship between sin, sickness, and suffering in Jewish thought, see Weber, F., *Jüdische Theologie* (Leipzig, 1897), 322ff.”

treat this further and slightly differently. The relationship between the servant's "suffering" and his "taking the diseases of others upon himself" is delicate and needs to be treated in detail. This is related to an issue of correct or fuller understanding of Isa 53.4a (see 5.1).

Gundry immediately adds, "Insofar as Mt represents Jesus' healings as illustrations of his redemptive work, visible pledges of his taking away sin, and the compassion exercised and the healing virtue expended as beginnings of his passion, the evangelist has caught the thought of Is."<sup>120</sup> Here "Jesus' healings as illustrations of his redemptive work, visible pledges of his taking away sin" is significant for the present study. However, Gundry does not directly explain the relationship between Jesus' "healings" and "visible pledges of his taking away sin". This will be treated later (see 6.3). In addition, he suggests that Matthew's quotation of Isa 53.4a "may be partially based on the observation that the verse forms a transition from the Servant's growing up, being despised, and knowing sorrow and sickness on the one hand to his suffering and death on the other."<sup>121</sup> If so, the locus of Mt 8.16-17 has affinity with that of Isa 53.4a in its original context in terms of unfolding narrative. However, this is related to correct or fuller understanding of Isa 53.4a in its original context, and will be treated later (see 5.1-2).

#### (Evaluation)

It is Gundry's merit that he treats not only formal quotations<sup>122</sup> but also allusive quotations. Consequently, he has confirmed Dodd's text-plots, and further shows "somewhat more extensive than Dodd has indicated", as he concluded in dealing with the problem of legitimacy.<sup>123</sup> In addition, he, in dealing with the problem of legitimacy, treats passages in relation to typology, the earlier hope of Messianism in relation to modern hermeneutics, eschatology in the Old Testament and controversial passages.

In relation to the present study, his method can be said to be an extension of Dodd's one. It is unfortunate that he does not treat Hooker's argument on the level of theory.<sup>124</sup> If he showed that his method and theory correct Hooker's argument, his

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<sup>120</sup> Gundry, *The Use...*, 230.

<sup>121</sup> Gundry, *The Use...*, 230; Novakovic, "Matthew's...", 147-48.

<sup>122</sup> Carter, "Love...", 40.

<sup>123</sup> Gundry, *The Use...*, 205-208; see also xii-xiii.

<sup>124</sup> See "Hooker" in indexes in Gundry, *The Use...*, 244.



theory might be valued more highly. After re-examining clear quotations in the New Testament, Hooker still argues, “If he had been trying deliberately to avoid the theme of atonement, he could not have done better!”<sup>125</sup> This implies that Matthew has not quoted passages of atonement from Isa 52.13-53.12. If Gundry provided evidence that “giving his life for us (Mt 20.28)” mentioned above comes from Isa 52.13-53.12, particularly 53.10, he could directly respond to her argument. This issue will be treated later (see 5.1).

### **2.1.5. Longenecker (1975)**

(Main Issue/Aim)

Longenecker in his work, *Biblical Exegesis in the Apostolic Period*, attempts to understand “how the Old Testament was interpreted during the apostolic period of the Church” and “the significance of this upon one’s own convictions, exegesis and life today”.<sup>126</sup> The title shows its concerns and limitations. First, the primary concern is related to “exegetical procedures”. Second, the focus is upon “biblical quotations”, and “less directly upon their development of biblical themes”. Third, his desire is to trace out distinguishable “patterns of usage and development” that are seen in the various strata of the biblical quotations within the New Testament, “particularly as seen when compared with Jewish exegetical practices and patterns of roughly contemporaneous times”.<sup>127</sup> This last issue will be treated later (see 2.2).

(Methodology)

While Longenecker, as a Christian, is interested in “the exegetical phenomena of the New Testament”, he, as a historian, is concerned with “an accurate understanding of both Jewish and Christian hermeneutics” during the apostolic period, “believing that each must be seen in its relation to each other”.<sup>128</sup>

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<sup>125</sup> Hooker, “Did...”, 90-93; while she accepts 1 Pet 2.22-25 (Isa 53.9, 4, 12, 5, 6) as quoting an atonement passage, she seems to reduce the significance of this passage, not only because of the progress of his purpose from suggesting Christ’s sufferings as an example to be followed to providing the idea that they have atoning value—“an idea... not relevant to his argument”, but also because of the questions of the date and authorship of the epistle.

<sup>126</sup> Longenecker, *Biblical...*, 11, 13.

<sup>127</sup> Longenecker, *Biblical...*, 11-12.

<sup>128</sup> Longenecker, *Biblical...*, 14, “In addition to the New Testament... we must give close attention to the Talmud [represents the Pharisaic schools and later rabbinic explications broadly consisting of the Mishnah, Palestinian and Babylonian Gemaras, Midrashim, Tosephta, and the various ‘Sayings’ collections from individual rabbis], the Jewish apocryphal (particularly apocalyptic) writings [represent speculative authors living on the margin of ordinary Jewish life], the Dead Sea Scrolls

This belief and consequent method are reasonable insofar as they use comparative studies only. However, as far as they are concerned with historical approach, they tend to state their relationship in terms of effect. Then, it is necessary to provide clear historical evidences. If not, it is better to study both hermeneutics separately, and just compare them. This issue will be treated later (see 2.2).

Longenecker begins with the chapter of “Jewish hermeneutics in the first century”, and adds chapters of explicating the exegetical procedures and the patterns in the various strata of the biblical quotations in the New Testament, and a chapter of the question of the nature of New Testament exegesis.

(Scope)

Longenecker treats Old Testament passages quoted in the New Testament, and thus his study covers the relationship between the New Testament and the Old Testament.

(Mt 8.16-17)

He classifies Mt 8.17 into the group of quotations occurring in Matthew’s editorial comments,<sup>129</sup> and the group of quotations which would have made no sense, if the LXX text had been employed.<sup>130</sup> Mt 8.17 departs from the LXX and targumic traditions, which offer “a spiritualised translation of ‘sins’ for ‘sickness’,” and renders the MT “exactly”, “reading τὰς ἀσθενείας ἡμῶν for כּוּלֵינוּ”.<sup>131</sup>

To determine Matthew’s use of the passage relies much on “the difficult and controversial issue of how the Isaian Servant Songs were understood within the early Church”. Longenecker sees the reference of Isa 52.13-53.12 to Jesus as “fixed quite early in Christian thought, stemming, perhaps, from Jesus’ own reinterpretation of the passage”. For this issue, he, unlike Hooker, relies on such scholars as Dodd and Jeremias.<sup>132</sup> He adds that if so, Matthew “could have considered Isa 53.4a to be

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[represent one sectarian movement within Judaism], the Targums [represent various interpretive traditions from the synagogues], and Philo [represents a Jew heavily indebted to the categories of Grecian philosophy].”

<sup>129</sup> Longenecker, *Biblical...*, 134.

<sup>130</sup> Longenecker, *Biblical...*, 137, “four of the quotations... (2.15; 4.15f.; 8.17; 27.9)”; “in six of the other cases, the LXX reading would have served satisfactorily but it was not used (1.23; 2.18; 3.3; 12.18-21; 13.35; 21.5)”; it is unable to locate 2.23.

<sup>131</sup> Longenecker, *Biblical...*, 147-48.

<sup>132</sup> Longenecker, *Biblical...*, refers to 72 (authenticity), 91-92 (Dodd’s argument), 101-102 (Wolff, Manson, Jeremias, et al) in his work.

fulfilled in Jesus' ministry either as a direct messianic prophecy or on a corporate solidarity basis".<sup>133</sup> It is unfortunate that he does not explain the latter basis more concretely (for the criticism of corporate personality, see Hooker in this section 2.1.12). However, for him, "in either case", Matthew's "textual selection" and "fulfilment application" indicate the use of "a pesher approach to Scripture".<sup>134</sup>

(Evaluation)

It may be Longenecker's merit to attempt to trace out distinguishable "patterns of usage and development" in the New Testament in relation to Jewish exegetical practices and patterns of roughly contemporaneous times, although this relationship needs to be re-examined later (see 2.2). However, his focus is put upon "biblical quotations", and "less directly upon their development of biblical themes, and thus, it is out of his scope to treat the theme of the servant or Mt 8.16-17 in detail.

#### **2.1.6. France (1982)**

(Main Issue/Aim)

Examining contemporary works on the use of the Old Testament by New Testament writers, France realises that "the use of the Old Testament by the founder of the New Testament church has been relatively neglected". This is caused by "the scepticism as to the dominical origin" of the words of Jesus recorded in the Gospels. Therefore, he in his thesis aims to "study the use of the Old Testament by Jesus".<sup>135</sup>

(Methodology)

To achieve his aim, he explains, it is necessary to explore not only "formal quotations" of the Old Testament but also "less formal allusions". The latter is also important in that they often expose "the Old Testament models around which the speaker's or writer's thinking formed itself", and in many instances "they are deliberately framed to suggest a particular Old Testament passage or idea".<sup>136</sup> His

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<sup>133</sup> Longenecker, *Biblical...*, 148; cf. Kaiser, W.K., *The Christian and the "Old" Testament* (Pasadena, CA: William Carey Library, 1998), 64-65, 176, "a corporate solidarity in which the one is able to implicate the many, and the many can be represented by the one"; 175 "Nor is it [corporate solidarity] to be confused with corporate personality, where the individual has no consciousness of being individual, or where the individual is incapable of being distinguished from objective reality."

<sup>134</sup> Longenecker, *Biblical...*, 148.

<sup>135</sup> France, *Jesus...*, 13; Bruce, F.F., "Foreword" to France, *Jesus...*, v.

<sup>136</sup> France, *Jesus...*, 15.

method to include allusions also is the same as Gundry's.<sup>137</sup> France classifies allusions into "clear" allusions and "possible" allusions. The latter could postulate "an intentional use of Old Testament language or ideas".<sup>138</sup> In addition, he provides criteria for determining the authenticity of a saying attributed to Jesus.<sup>139</sup>

He basically classifies the text-form of the Old Testament quotations according to the relationship between the MT and/or LXX: "Quotations which agree with both the LXX and the MT"; "Quotations which differ from both the LXX and the MT"; "Quotations which agree with the MT against the LXX"; "Quotations which agree with one text of the LXX and against another"; "Quotations which agree with the LXX against the MT".<sup>140</sup>

#### (Scope)

His area of study is "only the teaching of Jesus as presented in the Synoptic Gospels". However, this material is too extensive, and thus he concentrates on "the Old Testament passages applied by Jesus to his own status and mission".<sup>141</sup>

Consequently, his study covers the relationship between the Old Testament and part of Synoptics.

#### (Mt 8.16-17)

Unfortunately, Mt 8.16-17 is outside the scope of his study to treat passages quoted by Jesus in relation to his own status and mission, as previously mentioned. However, his recent commentary on Matthew can show his view of Mt 8.16-17.

For France, Isa 52.13-53.12 is depicted in terms of "an individual 'servant' whose suffering benefits the people as a whole". However, Isa 53.4a here singled out for quotation is "not the normal focus of Christological interest", and "when it is alluded to elsewhere in the NT it is understood not, as here, in relation to Jesus' healing ministry, but of his dealing with his people's sin (1 Pet 2.24; cf. Rom 4.25)".<sup>142</sup> According to him, "the parallelism" in Isa 52.13-53.12 suggests that "this metaphorical interpretation" shows "what the prophet's language about 'weaknesses and illnesses'

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<sup>137</sup> France, *Jesus...*, 15 n.3, refers to Gundry, *The Use...*, 2-5.

<sup>138</sup> France, *Jesus...*, 14-15.

<sup>139</sup> For his four criteria, see France, *Jesus...*, 18-24.

<sup>140</sup> See France, *Jesus...*, vii, 25-37.

<sup>141</sup> France, *Jesus...*, 13-14.

<sup>142</sup> France, *The Gospel...*, 321-22.

was intended to convey”. However, in the “literal sense” of the Hebrew words used (“illnesses’ and ‘pains”), Matthew has also seen “a pointer to Jesus the healer”.<sup>143</sup>

He, like Lindars explored above, thinks that the LXX “correctly interpreted the terms in context, and translated the clause “He carries our sins and is distressed on our behalf”.<sup>144</sup> Matthew either knows a different Greek version or has performed “his own more literal rendering of the Hebrew”. Consequently, France argues, “It thus seems that for Matthew the figure of the servant of Yhwh in Isaiah, which other early Christians looked to only for an explanation of Jesus’ suffering and death, was a more holistic model for Jesus’ ministry as a whole.”<sup>145</sup>

Here France raises some significant issues: the relationship between Isa 53.4a and 1 Peter 2.24 (cf. Rom 4.25);<sup>146</sup> the consequent metaphorical interpretation of Isa 53.4a in 1 Peter 2.24; Matthew’s “literal rendering” of Isa 53.4a; the correctness of the LXX. Here former two issues are treated, and the latter two are later (see 5.1). In 1 Peter 2.24 Jesus is explained as “ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον”. This explanation needs to be understood as allusion to Isa 53.12c and 11c rather than Isa 53.4a.

For this issue, several points need to be considered. First it is noteworthy that the author of 1 Peter is conscious of both the MT and the LXX in quoting or alluding to Old Testament passages, for the author quotes six times of twelve quotations from the MT.<sup>147</sup> Second, in 2.24a, “our” [sins] may come from LXX Isa 53.4a. However, it may be mentioned for rhetorical purpose to include the addresser and addressee together, for the addresser immediately adds, “that we might die to sin and live to righteousness” in 2.24b. The added phrase, “in His body on the cross” (2.24a), also reflects rhetorical purpose to explain not just the atonement of the servant in Isa 52.13-53.12, but the atonement of Jesus in relation to the servant, which accords with the purpose to encourage Christians to follow Christ (1 Pet 2.21).

Third, for the verb נָשָׂא or נָשָׂא, the author takes ἀνήνεγκεν which is the same as ἀνήνεγκεν in LXX 53.12c (√ἀναφέρω = LXX 53.11c [for נָשָׂא]), rather than φέρει

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<sup>143</sup> France, *The Gospel...*, 322.

<sup>144</sup> France, *The Gospel...*, 322, “similarly also the targum”.

<sup>145</sup> France, *The Gospel...*, 321-22.

<sup>146</sup> For the same view, see Moyise, *Jesus...*, 42; cf. Hooker, “Did...”, 92.

<sup>147</sup> See UBS<sup>4</sup>, 890.

(√φέρω) in LXX 53.4a [for שָׁנָה or כֶּסֶף]. Even Matthew in 8.17 does not translate the verbs into ἀνήνεγκεν, but ἔλαβεν (√λαμβάνω) and ἐβάστασεν (√βαστάζω). Fourth, the important object of the verb in 1 Peter 2.24, τὰς ἁμαρτίας, is understood to come from שָׁנָה in 53.12c or חַטָּאת in 53.11c,<sup>148</sup> rather than חַטָּאת and כֶּסֶף in 53.4a. These objects are metaphorically translated by the LXX as τὰς ἁμαρτίας. However, the author of 1 Peter considers the MT also as mentioned in the first point, and has no reason to reject LXX 53.11c or 12c correctly translating the object “sin” respectively, instead of LXX 53.4a metaphorically translating the objects. This is reinforced by the fact that quotation of 53.9 in 1 Peter 2.22 comes from the MT or does not follow the LXX.<sup>149</sup>

Fifth, if Isa 53.4a is the tautology of 53.11c or 12c, it can be said that 1 Peter 2.2 quotes or alludes to Isa 53.4a and 53.12c (11c) as UBS<sup>4</sup> notes.<sup>150</sup> However, even the LXX does not translate them as the same, and adds, “[he] is distressed on our behalf” to the translation of 53.4a, in contrast to 53.12c and 11c. Tg also translates 53.4a “...pray on behalf of our transgressions and our iniquities shall be pardoned....” in contrast to 53.12c and 11c “he make intercession for (their/many) transgressions”. In addition, if there are two different understandings of seemingly the same quotations, which may be taken from two or three other passages, it is hermeneutically inappropriate to see the quotations as taken from the same one passage, instead of two or three similar/different passages, which does not make any problem in terms of understanding.

Therefore, it can be said that 1 Peter 2.24 does not understand Isa 53.4a metaphorically, but understands Isa 53.12c or 11c literally.

According to UBS<sup>4</sup>, the quotation in Rom 4.25a “ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν” is also related to Isa 53.4-5. Here, “our” may be mentioned for rhetorical purpose to include the addresser and addressee as shown in 4.9, 12, 16, particularly 24-25. The cause of Jesus’ being delivered is “παραπτώματα”, which may mean “transgression, fall, or offence”,<sup>151</sup> and come from TIS in Old Testament passages. Then, it is related to Isa 53.5a including transgressions and iniquities, rather than Isa 53.4a without such words. The passive verb “παρεδόθη” is close to Isa 53.5a with

<sup>148</sup> For the mutual inclusive use of transgression, iniquities and/or sins (TIS), see 5.1.

<sup>149</sup> See UBS<sup>4</sup>, 790, 890.

<sup>150</sup> UBS<sup>4</sup>, 790, 897; however, it does not pay attention to Isa 53.11c.

<sup>151</sup> See Rom 5.15-20, 11.11-12.

passive participles, rather than Isa 53.4a with active verbs. In addition, although there is no same verb as “παρεδόθη” in both passages, the passive of participles “pierced through” and “crushed” can happen only after being “delivered”, and thus be summed up with “παρεδόθη” (see LXX Isa 53.6, 12). Here also the fifth point above needs to be applied: differentiation the quotation in Mt 8.16-17 (Isa 53.4a) from that in Romans 4.25 (Isa 53.5a), when their meanings are understood differently from each other for appropriate hermeneutics.

#### (Evaluation)

France treats the issue of typology positively as well as predictions. In addition, He does not only concentrate on Daniel 7 and Zechariah 9-14,<sup>152</sup> but also eagerly defends “the thesis that the fourth Isaianic Servant Song exercised a profound influence on Jesus’ thinking about his own service and sacrifice”. He examines individual allusions including formal quotations.<sup>153</sup> Consequently, France supports “Dodd’s thesis about the New Testament’s unique and consistent respect for the Old Testament context”.<sup>154</sup> These merits will be reflected in the present study (see 4.2-3 and 5.1), although unfortunately he does not explain Mt 8.16-17 satisfactorily.

#### **2.1.7. Hanson (1983)**

##### (Main Issue/Aim)

Hanson makes it clear that the “intention” of his work, *The Living Utterances of God*, is “to set out the way in which the authors of the New Testament interpreted the Old Testament”.<sup>155</sup> In this study, he regards exegetic traditions as important, and emphasises, “There never was a time when scripture occurred divorced from a tradition of interpretation”.<sup>156</sup> Here, exegetic traditions refer to such traditions as relating to the Greek translators, the Qumran community, Philo, the rabbinic tradition, and the Targum.

<sup>152</sup> See France, *Jesus...*, “135-48 (the son of man)”; 103-10 (three figures from Zechariah 9-14).

<sup>153</sup> Bruce, “Foreword”, vi; France, *Jesus...*, 110-35.

<sup>154</sup> Beale, “Positive...”, 390 n.10, 396 n.27, 397 n.28, 401 n.41; Moyise, *The Old...*, 30; Bruce, “Foreword”, v.

<sup>155</sup> Hanson, *The Living ...*, 1.

<sup>156</sup> Hanson, *The Living...*, 4.

He points three things. First, they all view the scripture as inspired.<sup>157</sup> Second, “Scripture may be used out of context”. However, he adds that he does not mean “proof-texts” used “without any regard to the context in which they occur”. “On the contrary”, the more he studies the use of scripture in this period the more convinced he becomes that “no deliberate quotation from scripture is made in complete disregard of the context”.<sup>158</sup> This issue will be treated later (see 2.2). Third, “any passage of scripture may have an extended significance, different from the literal one”. This does not mean that “the literal significance” can be ignored. Because scripture was viewed as “inspired by the Holy Spirit”, the pious exegete has “every reason for seeking as many meanings in any text as he thinks it can bear”.<sup>159</sup>

Therefore, he starts with “Jewish tradition of exegesis”, and provides an exploration of “the New Testament inheritance”, an examination of the use of the Old Testament in the main New Testament books including Paul’s and the Synoptic gospels, and three concluding chapters. The last three chapters treat the relationship between New Testament interpretation and ours, the nature of the Old Testament, and the role of the Old Testament in the Church today.<sup>160</sup>

#### (Methodology)

Hanson differentiates authors who “obviously can go to scripture for themselves and use it to bring out the significance of Jesus” and those who “seem content on the whole to hand on the scriptural interpretation of others”. The former includes “Paul, the author of Hebrews, the author of the First Gospel and the author of the Fourth Gospel” and the latter “Mark and Luke, the author of the Epistle of James and the author of Jude”. He also argues for the possibility to “make a distinction between those who have a profound approach to scripture, so that they can make it effectively illuminate the figure of Jesus, and those who are more simple

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<sup>157</sup> Hanson, *The Living...*, 25.

<sup>158</sup> Hanson, *The Living...*, 20-25; Here he studies rabbinic tradition with materials mainly such as Mishna (compiled c. AD 200), Talmud (compiled c. AD 400) and *Pesikta Rabbati* and *Pesikta de Rab Kahana* (collections of homilies mostly in between AD 200 and 700).

<sup>159</sup> Hanson, *The Living...*, 7-25; 20-21, Hanson summarises seven exegetical ‘rules’ (middoth) of Rabbi Hillel (c. 100 CE): 1) One may argue from the greater to the smaller and vice versa; 2) Analogous or equivalent expressions may be applied interchangeably; 3) One may argue from the particular to the general; 4) Vice versa; 5) An inference may be made by putting several passages together; 6) A difficulty in one text may be resolved by comparing it with another text which has points of resemblance; 7) The meaning of a passage may be established by its context; the seven rules can also be found in Longenecker, *Biblical...*, 34-35.

<sup>160</sup> Hanson, *The Living...*, “Contents”; Moyise, *The Old...*, 7.



and even naive in their usage”. There are “differences of technique”. For example, Matthew has “his own peculiar way of using scripture whereby he gives one the impression that everything said or done by Jesus was said or done primarily in order to fulfil scripture”.<sup>161</sup>

He partly agrees with Longenecker in what he regards as the four presuppositions of Christian exegesis: 1. Corporate solidarity; 2. Correspondences in history; 3. Eschatological fulfilment; 4. Messianic presence.<sup>162</sup> He partly criticises it because every New Testament writer does not share all of these presuppositions. Thus, he rephrases it as the followings: 1. The end time has come, the time to which all scripture is looking forward; 2. Scripture can therefore be freely applied to Jesus Christ and through him to the Christian church, which is the true inheritor of the promises made in scripture to Israel; 3. From this it follows that the authors of scripture knew a great deal about Christ. Much information about Jesus may therefore be found by studying the scriptures. Indeed it is no exaggeration to say that the Jewish scriptures constituted the theological textbook of the New Testament church.<sup>163</sup>

In addition, he regards typology as positive, although he is doubtful that one can use it today.<sup>164</sup> For the issue of contextual understanding, he, partly relying on Lindars, attempts to prove that in order to understand some passages quoting Old Testament passages, it is helpful to understand their original context.<sup>165</sup> However, this method may be a circular argument to prove it with using what to be proved, or a secondary proof. If possible, it is better to prove it in examining the new context quoting Old Testament passages (see 4.1-3 in relation to Mt 8.16-17).

(Scope)

Hanson treats Old Testament quotations in the New Testament, and his study covers the relationship between the Old Testament and the New Testament.

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<sup>161</sup> Hanson, *The Utterance...*, 40.

<sup>162</sup> Longenecker, *Biblical...*, 93, 95.

<sup>163</sup> Hanson, *The Utterance...*, 41-42.

<sup>164</sup> Hanson, *The Living...*, 42, 182-89; for typology, see 1.2.2. “Stendahl”; Baker, D.L., “Typology and the Christian Use of the Old Testament” in *SJT* 29 (1976): 137-57; Beale, “Positive...”, 392-404.

<sup>165</sup> Hanson, *The Living...*, 38-40: Act 2.24f.—Ps 16.8 (Lindars, *New...*, 17); John 10.34—Ps 82.6 (Lindars, *New...*, 266); 2 Cor 4.13—Ps 116.10; 2 Cor 5.21-6.2—Isa 49.8; “A study of the context of the citation throws a flood of light on Paul’s exposition”.

(Mt 8.16-17)

Hanson basically evaluates Matthew positively. He argues, “There are occasions... when Matthew’s technique of scripture interpretation is more impressive: his application of Isaiah 53:4 to Jesus’ acts of healing in 8:17 has great potential value”.<sup>166</sup> Without treating Hooker, he asserts, “Though this is in line with the tendency of the earliest community, going back to Jesus himself we believe, to see Jesus as the righteous sufferer, it is marked with Matthew’s peculiarities”. He immediately adds that The LXX has “spiritualized” Isa 53.4a, “making it refer to our sins”. This raises an issue of correct or fuller understanding of LXX Isa 53.4a (see 5.1).

Matthew, perhaps translating the Hebrew for himself,<sup>167</sup> “has in fact come nearer to the meaning of the Hebrew”.<sup>168</sup> This raises the issue of correct understanding of MT Isa 53.4a (see 5.1). For Hanson, Matthew makes it refer to “Jesus’ healing powers”, and “rather finely suggests that the act of healing cost Jesus labour and perhaps pain”.<sup>169</sup> However, unfortunately he does not provide the evidence or reasons.

(Evaluation)

Moyise classifies Hanson into the group who emphasise continuity and discontinuity.<sup>170</sup> For Hanson, some passages have continuity between the Old Testament and the New Testament, but some do not have.<sup>171</sup> This position may be wise, because it is ultimately better for modern readers that individual passages are respectively to be proved as either continuous or discontinuous in terms of relationship between the Old Testament and the New Testament. In this respect, the present study is significant, because this study exploring Mt 8.16-17 (Isa 53.4a) is expected to contribute to this debate. He raises some issues of the correct understanding or fuller understanding of Isa 53.4a in the LXX, MT and Mt 8.16-17, as mentioned above. This issue will be treated later (see chs. 3 and 5).

### 2.1.8. Juel (1988)

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<sup>166</sup> Hanson, *The Living...*, 77.

<sup>167</sup> Hanson, *The Living...*, 72, refers to Stendahl, *The School...*, 106.

<sup>168</sup> Hanson, *The Living...*, 72.

<sup>169</sup> Hanson, *The Living...*, 72; 77, “his miracles of healing cost him something”.

<sup>170</sup> Moyise, *The Old...*, 134.

<sup>171</sup> See Hanson, *The Living...*, 178-91 including his understanding of Mt 1.22-23 (Isa 7.14).

(Main Issue/Aim)

The thesis of Juel's work, *Messianic Exegesis* (1988),<sup>172</sup> is that "the beginnings of Christian reflection can be traced to interpretations of Israel's Scriptures, and the major focus of that scriptural interpretation was Jesus, the crucified and risen Messiah",<sup>173</sup> which is related to "christological interpretation of the OT".<sup>174</sup> The task of his study is "to understand how that scriptural language was used to speak both about Jesus and about the significance and implications of his ministry."<sup>175</sup>

(Methodology)

In attempting "to determine the sources of christological language", Juel underlines that "biblical language" selected by early Christians was "not drawn from Scriptures that existed in a vacuum". The Bible was available to those in the first century "only through the medium of tradition [of interpretation including translations]".<sup>176</sup> He maintains that "study of christological exegesis" has "certain advantages over traditional approaches". The study of "christological titles" has frequently offer "the false impression that the first believers had available to them a number of distinct eschatological constructs", each with a specific label such as "Son of man", "Son of God", "Lord", or "Christ". In fact, the titles frequently overlap in meaning to a great extent, and the alleged construct to which the titles refer may even prove to be "the product of scholarly creativity in the present", for example, the "apocalyptic Son of man", which probably did not be present "in the imaginations of first-century Jews and Christians".<sup>177</sup>

Consequently, he fills the chapters of his work with "the extensive exploration of the Scriptures generated by faith in Jesus the Messiah".<sup>178</sup> After basic explanation of "Messianic exegesis" and "rules of the game", he provides explorations of passages relating to "Christ the king", "Christ the crucified", "the Servant–Christ", "Christ at the right hand", and "the risen Christ and the Son of Man".<sup>179</sup>

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<sup>172</sup> Juel, *Messianic* ....

<sup>173</sup> Juel, *Messianic*..., 1.

<sup>174</sup> Juel, *Messianic*..., 23.

<sup>175</sup> Juel, *Messianic*..., 23.

<sup>176</sup> Juel, *Messianic*..., 119.

<sup>177</sup> Juel, *Messianic*..., 23 refers to his work, 165-70.

<sup>178</sup> Juel, *Messianic*..., 26.

<sup>179</sup> Juel, *Messianic*..., vii-viii.

(Scope)

He treats Christological exegesis in the New Testament, and his study covers the relationship between the New Testament and the Old Testament.

(Mt 8.16-17)

Dealing with the interpretive tradition of the servant-Christ, Juel briefly treats Mt 8.16-17. Therefore, it is better to start with his view of the servant-Christ.

According to Juel, Christians did “not search the whole of the Scripture” for passages that struck them as “parallels to Jesus’ career” or as “possible foreshadowings”. There was more “logic and order” in their movement through the Bible. Jesus’ followers, believing Jesus as the promised Messiah, were led to the servant poems as potentially messianic texts, because “the Messiah is called God’s servant in Zech. 3:8 and Ps. 89:39 [Heb. 40], passages traditionally understood as messianic in postbiblical Jewish circles”.<sup>180</sup>

However, after exploring Jewish interpretations, he concludes, “It does not appear in Jewish literature in statements like, ‘So and so is the servant of God’”.<sup>181</sup> This is significant for him, because evidence from Jewish sources is crucial to the whole debate against the backdrop of few actual citations from Isa 52.13-53.12 (Mt 8.17; 12.18-21; Act 8.32-33). He thinks that if it could be shown that the Suffering Servant was “a distinct personality, well known in Jewish tradition”, the argument might be plausible that no more than vague allusions were needed to invoke the whole servant tradition among Jesus’ followers or in later Christian circles.<sup>182</sup> However, a prophecy-promise is not always fully understood by contemporaries (see 2.1.12. “Hooker”).

He succinctly mentions that in Mt 8.16-17, phrases from Isa 53.4a are “retranslated so as to apply not to vicarious sufferings but to healings and exorcisms”.<sup>183</sup> His mention shows his understanding of Isa 53.4a in its original context and Mt 8.16-17 in its context. This issue is concerned with correct or fuller understanding of both passages (see 5.1-2).

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<sup>180</sup> Juel, *Messianic*..., 130-31; Novakovic, “Matthew’s...”, 159.

<sup>181</sup> Juel, *Messianic*..., 124.

<sup>182</sup> Juel, *Messianic*..., 120-21.

<sup>183</sup> Juel, *Messianic*..., 128-29.

(Evaluation)

When he treats the issue of the servant, he basically follows Hooker.<sup>184</sup> (for the criticism of Hooker, see 2.1.12. “Hooker”). He, like Hooker, also follows Cadbury arguing “atomistic exegesis was widely practiced by both Christians and Jews”<sup>185</sup> (for this issue, see 2.2).

His explanation is possible that the servant became Messiah owing to the interpretive tradition of Zech 3.8 and Psa 89.39 (Heb. 40). However, it may also be possible to see the servant as Messiah owing to being described by just Isa 52.13-53.12. In this respect, it is unfortunate that while he sees “the initial description of the servant as exalted and glorified” as “perhaps sufficient cause for the messianic ‘translation’” of the Tg,<sup>186</sup> he does not fully pay attention to it and other descriptions in Isa 52.13-53.12 to demonstrate that the servant is more than usual Messiahs in the sense of deliverer/saviour. If he explored only Isa 52.13-53.12 in detail, he could find that the servant in Isa 52.13-53.12 is greater than any other Messiahs in the Old Testament (see 5.1-3), and that New Testament writers do not need the help of Zech 3.8 and Psa 89.39 (Heb. 40) in seeing the servant as the Messiah.

### **2.1.9. Moyise (2001, 2010)**

(Main Issue/Aim)

In his introductory work, *The Old Testament in the New: An Introduction*, Moyise provides good materials and ideas as to “how the Old Testament functions in the New”.<sup>187</sup> Beginning with 1 Corinthians 15.3-4, He explains, “Not only Paul did pass on what he himself received; the gospel itself is in accord with those writings which for centuries had been received and passed on by the Jews”. However, Jewish scholars have always argued that many of the quoted texts have been “taken out of context”. In addition, the Enlightenment has made people doubtful of accepting ‘truth’ simply because a powerful organisation demands it. Consequently, discussion

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<sup>184</sup> Juel, *Messianic...*, 129-30; 120, “The most sustained attack on the interpretation of Jeremias... was made by Morna Hooker in her book, *Jesus and the Servant*”.

<sup>185</sup> Juel, *Messianic...*, 125; Hooker, *Jesus...*, 21-22; Cadbury, “The Titles...”, 369-70.

<sup>186</sup> Juel, *Messianic...*, 127.

<sup>187</sup> Moyise, *The Old...*, 7.

of the Old Testament in the New is performed by the belief in relation to the Bible or by academic interests.<sup>188</sup>

He succinctly explains three views arguing for continuity (contextual understanding), discontinuity (non-contextual understanding), or both continuity and discontinuity of the New Testament writers.<sup>189</sup> He seems to put himself in the third group, for he, after explaining the former two views without naming himself in either view, says that “not surprisingly” “many scholars” find the previous views “too extreme and so seek to do justice to both continuity and discontinuity”, without defending the former views against such criticism.<sup>190</sup>

(Methodology)

Moyise classifies into three categories Matthew’s “54 quotations”, which depend on “how composite quotations are counted”.

(1) “Matthew’s own editorial comments”, focussed on the infancy narratives (1.23; 2.6, 15, 18, 23) and then distributed into the Gospel (4.15; 8.17; 13.35; 21.5; 27.9). Except for 2.6, they are all beginning with “a formula such as ‘this happened so as to fulfil (*pleroun*) what was said by such and such a prophet”.

(2) “Quotations on the lips of Jesus”, including all of Mark’s quotations (occurring in the latter half of the Gospel, beginning at 13.34). In the first half of the Gospel, Jesus cites scripture in the temptation narrative (4.1-11), the Sermon on the Mount (chs. 5-7), in dining with tax collectors (9.13), as part of the mission discourse (10.35), in the reply to John the Baptist (11.10) and four times in chapter 12.

(3) “Quotations on the lips of others”, “a small group” including words by the devil (4.6), the Pharisees (19.7), the crowd (21.9), and the Sadducees (22.24).

First, he considers “those quotations that are also in Mark but are treated differently by Matthew”. He adds that “most scholars believe these to be Matthew’s changes to Mark” on the basis of Markan priority, which is “not without its difficulties”. Second, he treats Matthew’s formula quotations, without a separate discussion of allusions.<sup>191</sup>

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<sup>188</sup> Moyise, *The Old...*, 1-3.

<sup>189</sup> Moyise, *The Old...*, 132-37.

<sup>190</sup> Moyise, *The Old...*, 134-37.

<sup>191</sup> Moyise, *The Old...*, 34.

(Scope)

Moyise treats Old Testament quotations in the New Testament, and his study covers the relationship between the Old Testament and New Testament.

(Mt 8.16-17)

In comparison with the Gospel of Mark, Moyise observes that “there is an increased usage of ‘servant’ (Mt 8.17; 12.18)”. Yet, he maintains, “These are not used to elucidate the death of Jesus ([like] Hooker’s point....)”. He immediately adds, “Rather, they show that Jesus’ healing ministry was predicted by scripture (12.28), as was his parabolic ministry (13.35).”<sup>192</sup> Unfortunately, he does not treat Mt 8.17 any further.

In 2010 in his *Jesus and Scripture*, he provides a further developed understanding in comparison with Mark again. Unlike Mark showing a “somewhat ambiguous” “connection between Jesus and Isaiah’s servant”, Matthew has “two specific quotations in which the identification is unequivocal”: the fulfilment quotation in 8.16-17 after Jesus’ healing of Peter’s mother-in-law (Mt 8.14-15//Mk 1.29-31) and the sick and demon-possessed (Mt 8.16//Mk 1.32-34); a long quotation of Isaiah 42.1-4 in Matthew 12.15.<sup>193</sup> This is emphasised in the conclusion of the work. “Perhaps Matthew [in 8.17] and Luke [in 22.37] *were* sure and decided to make it [“that Jesus identified with the servant in Isa 53”] more explicit for the reader, the one by adding a comment, the other by adding an explicit quotation. The effect on the reader is much the same, namely to confirm that Jesus identified with Isaiah’s servant.”<sup>194</sup> However, unfortunately he does not provide evidence in detail.

(Evaluation)

He provides in balance three views arguing for continuity (contextual understanding), discontinuity (non-contextual understanding), or both continuity and discontinuity of the New Testament writers. It is another merit that he classifies Matthew’s quotations into three categories. However, he does not treat individual passages in depth, as previously shown in his treating Mt 8.16-17. Perhaps to treat the passages in depth may be beyond the purpose of his works.

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<sup>192</sup> Moyise, *The Old...*, 39; 29 (Hooker’s point).

<sup>193</sup> Moyise, S., *Jesus and Scripture* (London: SPCK, 2010), 41-43.

<sup>194</sup> Moyise, *Jesus...*, 120 (italics original).

### 2.1.10. Beaton (2002)

(Main Issue/Aim)

The thesis of Beaton's work, *Isaiah's Christ in Matthew's Gospel* (2002) is that "the image of the servant presented through Matthew's anomalous text-form is central to his overall portrayal of Jesus and, ultimately, to his profound Christology".<sup>195</sup> The aim of his work, then, is "to explore Matthew's use of Isa 42.1-4". He hopes that such an endeavour will disclose "a more comprehensive understanding of its role in the Gospel", the results of which may then be used "to explain the role of other OT usages as well". He argues that in 12.18-21 Matthew uses "a redactionally nuanced quotation of Isa 42.1-4, a quotation already in use in Jewish and early Christian traditions". Furthermore, Matthew does so in order to secure "aspects of Jesus' character, identity, and mission that are integral to his portrayal of Jesus". Here Matthew presents Jesus as "the enigmatic Davidic messiah", "who is surrounded by increasing hostility evidenced in his interactions with various people and groups in Mt 11-13".<sup>196</sup> To validate his thesis, Beaton argues that Matthew's usage of this formula quotation and others is "bi-referential [narrative and theological]".<sup>197</sup>

(Methodology)

Beaton uses various methods such as redaction criticism, "thematic and theological parallel", and other methods.<sup>198</sup>

(Scope)

Beaton treats the relationship between Matthew's Gospel and Isaiah, but mainly focusses on Matthew 11-13 and Isaiah 42.1-4.<sup>199</sup> Later, one of his articles (2005) treats all the instances of Matthew's clear quotation from Isaiah including Isa 53.4a. However, he does not explore Isa 52.13-53.12 in depth.<sup>200</sup> This seems natural, for

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<sup>195</sup> Beaton, *Isaiah's...*, 4.

<sup>196</sup> Beaton, *Isaiah's...*, 4.

<sup>197</sup> Beaton, *Isaiah's...*, 5.

<sup>198</sup> Beaton, *Isaiah's...*, 11-13.

<sup>199</sup> Beaton, *Isaiah's...*, chs. 5-6.

<sup>200</sup> Beaton, R., "Isaiah in Matthew's Gospel", in Moyise, S. and Menken, M. (eds.), *Isaiah in the New Testament* (London/New York: T&T Clark, 2005), 63-78.



he acknowledges that to explore the significance of Matthew 8.17 “beyond being a mere proof-text for Jesus’ therapeutic activities” is “perhaps the most difficult example” in Isaianic quotations.<sup>201</sup>

(Mt 8.16-17)

After mentioning Hooker’s challenge in relation to Mt 8.17, Beaton introduces a significant question: “Is it simply a proof-text which validates Jesus’ acts of healing, or is there more than mere theological exuberance behind claims that a profound theological perception of Jesus’ role is found within?”<sup>202</sup> It is hoped that the present study will contribute to the latter. At the end of treating translational issue of Isa 53.4a, he argues for the possibility of Matthew’s translation of it (for the issue of translation, see ch. 3).<sup>203</sup>

He succinctly summarises two camps concerning Mt 8.17: those who view it as a proof-text to support Jesus’ therapeutic ministry,<sup>204</sup> and those who detect reference to the suffering servant of Isa 53 and thus posit a connection between healing and the atonement.<sup>205</sup> Reasons of the former camp include: (1) the context of Mt 8.17 concerns “healings, not atonement, and, in fact, no mention is made of the atonement”;<sup>206</sup> (2) the physical language taken by Matthew and the elements which have been included and omitted appear to “highlight physical healings”;<sup>207</sup> (3) to the point of Mt 8.17 in the narrative, the first-time reader would have little reason to consider the cross event as having any direct connection to Jesus’ healing ministry; (4) Matthew does not describe Jesus himself as suffering illness, which “one might expect if Jesus had taken sickness and disease upon himself”.<sup>208</sup>

However, the other camp argues that there exists “a linkage between Jesus’ healings and the atonement in Matthean thought”: (1) the fact that Isa 52.13-53.12 has

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<sup>201</sup> Beaton, *Isaiah’s...*, 120-21.

<sup>202</sup> Beaton, *Isaiah’s...*, 110-11.

<sup>203</sup> Beaton, *Isaiah’s...*, 111-14.

<sup>204</sup> Beaton, *Isaiah’s...*, 114 n.132, refers to Hooker, *Jesus...*, 46.

<sup>205</sup> Beaton, *Isaiah’s...*, 114 n.133, refers to Garland, D.E., *Reading Matthew: A Literary and Theological Commentary on the First Gospel* (New York: Cross Road, 1993), 98; Senior, D., *The Gospel of Matthew* (Nashville, TN: Abingdon, 1997), 100; Carson, D.A., *Matthew* (Grand Rapids: Zondervan, 1985), 205-206.

<sup>206</sup> Beaton, *Isaiah’s...*, 114 n.134, “The citation follows a summary statement of Jesus’ healing ministry in 8.16, which in turn follows three dramatic miracles at the opening of Mt 8 (the healings of the leper, vv. 1-4; the centurion’s servant, vv. 5-13; and Peter’s mother-in-law, vv. 14-15).”

<sup>207</sup> Beaton, *Isaiah’s...*, 114 n.135, “The text clearly draws upon the physical dimension of the MT; see Gundry, *The Use...*, 111.”

<sup>208</sup> Beaton, *Isaiah’s...*, 114-15.

been quoted at all suggests that its broader context is in view;<sup>209</sup> (2) it is central to the case for “such a theological/soteriological interpretation” that Matthew (like much of Judaism at the time) does appear to “postulate a nexus between sin and disease in 9.2-6”, in which Jesus relates the forgiveness of sins to physical healing. Although “an atonement theology” is not overtly developed in the Gospel, “this does not mean that one is not assumed”, and refers to Mt 1.21, 20.28, 26.28. If Matthew thought “the mission of Jesus within soteriological categories”, “as the statement ‘to save his people from their sins’ in 1.21 suggests that Jesus’ death and resurrection were central to this role”, then it seems “a reasonable assumption” to “view the healing of sickness in light of the cross event.”<sup>210</sup> Although it must be granted that Isa 53.4a speaks only of bearing infirmities and carrying sickness, the broader context of Isa 52.13-53.12 informs the reader that “the method involves vicarious suffering and death”;<sup>211</sup> (3) the meaning of the term βασταζειν, while controversial, seems to imply “a bearing or taking upon oneself”. Thus, Matthew may have included Jesus’ healings of physical illness within his understanding of the life and ministry of Jesus as in some way carrying the sins of humanity.<sup>212</sup>

The last argument in relation to the broader context of Isa 52.13-53.12 in the second point may incur a circular argument. To avoid this circularity, it is necessary to provide evidences in Matthean narrative (for the evidences, see 4.1-3; 5.1-2; 6.3). In the third point, the meaning of βασταζειν is partly helpful to understanding of Matthew’s strategy (for the translation of βασταζειν, see ch. 3; 6.1). However, to understand his strategy more fully, it also needs to explore other elements in terms of themes, intertextuality, fulfilment, and literary device.

Beaton himself observes that the emphasis of the quotation upon physical healing is shown in both the text-form of quotation and the context into which it has been put. Its immediate context is a summary statement of Jesus’ healing ministry one evening (8.16). Here he provides a significant note that it would be a misnomer to name Jesus a physician-healer, perhaps, but a healer in the sense of “a wonder-

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<sup>209</sup> Beaton, *Isaiah’s...*, 115 n.139, refers to Wolff, H.W., *Jesaja 53 im Urchristentum* (Berlin, 1952), 73; Wolff’s way appears to be similar to Dodd’s in a sense; however, Betz, O., “Jesus and Isaiah 53”, in Bellinger W. and Farmer, W. (eds.), *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* (Harrisburg, PA: Trinity Press International, 1998), 70-71, mentions that Wolff’s argument could not persuade Bultmann and Hooker.

<sup>210</sup> Beaton, *Isaiah’s...*, 115.

<sup>211</sup> Beaton, *Isaiah’s...*, 116, refers to Carson, *Matthew*, 205.

<sup>212</sup> Beaton, *Isaiah’s...*, 115.

worker or messianic figure”. This is a significant distinction given Mt 11.2-6 [“the work of Christ”], for “the healings are meant to point in the direction of Jesus’ identity”.<sup>213</sup> This summary follows hard upon the accounts of three episodes in which individuals who come into contact with Jesus have been healed (8.1-4, 5-13, 14-15).<sup>214</sup> The choice of Isa 53.4a for use in this context seems “odd”. Certainly if Matthew merely wanted a proof-text for healings or the relationship of healings to the messianic age, texts similar to the collage in Mt 11.5 would have served admirably.<sup>215</sup>

Unfortunately, he does not develop this further. He only finds “a window” into Matthew’s usage in the language of the citation itself, that is, ‘he took our weaknesses, he carried/removed our diseases’. The text appeals to the posture of Jesus in relation to the broken humanity surrounding him. As Gerhardsson observes, in Matthew’s usage of Isa 53.4a the accent is not upon sovereignty, but upon Jesus’ servanthood and humility. Similarly, Hill proposes that Jesus’ deeds of power are manifestations of his mercy, obedience and lowliness. In this respect it is fascinating that Jesus heals as servant in Matthew, as the quotation of two servant texts after summaries in both 8.17 and 12.18-21 exhibits. Neither servant text depicts a victorious messianic figure; instead, they present a portrait of one who cares and empathizes with humanity. Consequently, Mt 8.17 emphasises “the character and demeanour” of the healer, who “as a servant compassionately identifies with the broken humanity and offers wholeness”.<sup>216</sup>

#### (Evaluation)

It is to his credit to discover “bi-referentiality” (narrative and theological) in Mt 11-13 including Isa 42.1-4. To designate Jesus as a healer in the sense of “a wonder-worker or messianic figure” in relation to Mt 11.2-6 is one of his merits. He points out that if Matthew wants to emphasise Jesus’ healing ministry only, texts similar to the collage in Mt 11.5 are better. This implies that Mt 8.16-17 has intention to underline not only Jesus’ healing ministry but also other else. It is another merit to find that Mt 8.17 emphasises “the character and demeanour” of the healer, “who as a servant

<sup>213</sup> Beaton, *Isaiah’s...*, 118 n.153.

<sup>214</sup> Beaton, *Isaiah’s...*, 118 n.154, “the last recorded healing—21.14”.

<sup>215</sup> Beaton, *Isaiah’s...*, 118,

<sup>216</sup> Beaton, *Isaiah’s...*, 118-19, refers to Gerhardsson, *The Mighty Acts of Jesus according to Matthew*; Hill “Son of Servant”; see also Beaton, “Isaiah in Matthew’s Gospel”, 70.

compassionately identifies with the broken humanity and offers wholeness”. However, he could find the identity of Jesus as the servant in Isa 52.13-53.12, if he explored Mt 8.16-17 in depth, that is, exploring the whole narrative of Matthew and Isa 52.13-53.12, while his main scope is restricted to Mt 11-13 including Isa 42.1-4.

#### **2.1.11. Novakovic (2003, 2008, 2012)**

##### **(Main Issue/Aim)**

Novakovic in her works, *Messiah, the Healer of the Sick* (2003) and “Matthew’s Atomistic Use of Scripture” (2008), basically follows her teacher, Juel.<sup>217</sup> The aim of Novakovic’s work, *Messiah, the Healer of the Sick*, is “to discover the inner logic of the intrinsic connection between the royal messianic title ‘Son of David’ attributed to Jesus in the Gospel of Matthew and his healing ministry”.<sup>218</sup> This involves her investigation of “the origins of Matthew’s portrayal of Jesus as Son of David”.<sup>219</sup> Her thesis is that although “none of the various messianic figures in Judaism were expected to perform healing miracles”, Matthew’s description of “Jesus as the Son of David” is “nevertheless firmly anchored in the messianic traditions of the Second Temple period”.<sup>220</sup>

##### **(Methodology)**

She carries out her investigation with a “tradition-history approach” and a “narrative-critical approach”.<sup>221</sup> Later in an article extending the part of the book (2008), she, like Gundry but in a different way, treats even the issue of ‘legitimacy’ of Matthew’s quotation of Isa 53.4a.<sup>222</sup> To speak roughly, for the legitimacy, Novakovic follows Juel’s tradition-history, while Gundry follows Dodd’s method tracing quotations and allusions to “a compact/continuous body of scripture” respectively.<sup>223</sup>

##### **(Scope)**

<sup>217</sup> See Novakovic, *Messiah*..., 5-6, 19, 23, 37, etc.; idem, “Matthew’s...”, 148-9, 154, 159, 162.

<sup>218</sup> Novakovic, *Messiah*..., 185.

<sup>219</sup> Novakovic, *Messiah*..., 8.

<sup>220</sup> Novakovic, *Messiah*..., 7.

<sup>221</sup> Novakovic, *Messiah*..., 8.

<sup>222</sup> Novakovic, “Matthew’s...”, 149-62.

<sup>223</sup> See Novakovic, “Matthew’s...”, 159-61; Gundry, *The Use*..., 205-34, “the problem of legitimacy”.

She attempts to prove her thesis in the Gospel of Matthew. Her study covers the relationship between some Old Testament passages relating to the Davidic Messiah and Matthew.

(Mt 8.16-17)

She, viewing Jesus' healing as a "Messianic activity", treats Matthew's use of Isa 53.4a as one of passages relating to the "Messianic activity".<sup>224</sup>

She observes that the summary in Mt 8.16-17 follows the Sermon on Mount and the first three healing miracles portrayed in chapters 8-9. For her on the basis of "the premises of two documentary hypothesis",<sup>225</sup> Matthew, like Mk 1.32-34, tells Jesus' exorcisms and healings, changing the order of healings and exorcisms in Mark. In addition, Matthew inverts Mark's "many" and "all". Consequently, Jesus' healing is emphasised. This is further reinforced by the citation of Isa 53.4a, which Matthew added to the summary. The citation of Isa 53.4a is "appropriate here", since it does not take "the spiritualised interpretation of the LXX (found also later in the text of Isaiah Tg)", but is "closer to the Hebrew text which refers to physical illness".<sup>226</sup> She unfortunately does not explain why the literal reference, not metaphorical, is the correct understanding of Isa 53.4a. This understanding of the reference to "physical illness" is concerned with correct or fuller understanding of Isa 53.4a in its original context and of Mt 8.16-17 in the Gospel (see 5.1-2).

It is noteworthy that treating Matthew's translation of Isa 53.4a, she mentions that his translation of סבל into βασταζω may be problematic. This is because the implied meaning of the Greek verb in Matthew's context is "removal", which is apparently not the sense of סבל, as the latter does not mean "to take away", but "to bear".<sup>227</sup> However, she adds that Aquila's translation of סבל into βασταζω in Isa 53.11 shows that this is a possible translation of the verb.<sup>228</sup>

Yet, in her article, she comments, "Even though the semantic range of βασταζω includes the idea such as 'carry', 'bear' or 'endure', in the Matthean context it is narrowed down to the idea of 'carrying away' or 'removing', which is apparently not

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<sup>224</sup> Novakovic, *Messiah...*, 125-32.

<sup>225</sup> Novakovic, *Messiah...*, 9.

<sup>226</sup> Novakovic, *Messiah...*, 125.

<sup>227</sup> Novakovic, *Messiah...*, refers to G.A. Deissmann's work, translated and published in 1901.

<sup>228</sup> Novakovic, *Messiah...*, 126, refers to Gundry, *The Use...*, 111.

the sense of (bear heavy load), even though the latter is not opposed to it”.<sup>229</sup> After mentioning other issue, she maintains that Matthew’s selection of βασιτάζω “moves the sense of the quotation in the Matthean context away from the sense it has in Isaiah 53. Unlike Yhwh’s servant, “who carries the infirmities of others on his own person”, Jesus “carries away the infirmities of the sick that are brought to him”. “He is not a sick person himself, but a mighty healer who removes the sickness of others”.<sup>230</sup> (for Matthew’s translation of Isa 53.4a, see ch 3)

This issue is not simple but complex and delicate, for it is related to the meanings of the Hebrew verb, of Isa 53.4a in its original context, of Greek verb and of the quoted passage according to Matthew’s intention (strategy to emphasise Jesus’ healing ministry, to identify Jesus as the servant and to posit foreshadowing owing to the description of the process for the healing to be given to people in the quotation) in his narrative including its immediate context (see 4.1-3; 5.1-2; 6.3).

After comparing Matthew’s translation of Isa 53.4a with the LXX, Aq (Sym), MT, and Isaiah Tg, she notes that Matthew “left out that part of the citation that speaks about the suffering of the servant of Yhwh”. This means that Matthew understands the prophecy “not as atonement for sin”, but “as the taking away of literal sickness”.<sup>231</sup> Here, it is difficult to decide whether “*that part* of the citation” refers to Isa 53.4a<sup>232</sup> or other passages in Isa 52.13-53.12. Fortunately, in her article, she notes in the same context that Matthew intentionally does not quote Isa 53.4b (emphasising “the suffering servant”) or Isa 53.5 (interpreting “the suffering of the servant as a substitutionary suffering on behalf of others”).

For her, it is “quite apparent” to omit it, because “in the Matthean context, the idea of Jesus’ vicarious suffering plays no role”.<sup>233</sup> This means that she considers only the immediate context of Mt 8.16-17. This inference can be proved by her immediate addition: “At this point of his ministry, Jesus neither suffers nor bears the suffering of others”. Consequently, for her, Matthew understands the prophecy of Isa 53.4a “neither as vicarious suffering nor atonement for sin, but as elevating the

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<sup>229</sup> Novakovic, “Matthew’s...”, 156, refers to G.A. Deissmann and Gundry in the previous footnote.

<sup>230</sup> Novakovic, “Matthew’s...”, 157; the last comment appears also in her *Messiah...*, 127.

<sup>231</sup> Novakovic, *Messiah...*, 125-27.

<sup>232</sup> If so, Isa 53.4a means the servant’s healing and suffering together at the same time. Although she does not mean this, this is possible in their relationship (see 5.1-2).

<sup>233</sup> Novakovic, “Matthew’s...”, 157-58.

suffering of others caused by physical illnesses”.<sup>234</sup> This shows that although she uses narrative analysis, she, like Hooker and others, does not attempt to understand Mt 8.16-17 on the literary level as a coherent work. This issue is related to fuller understanding of Mt 8.16-17 (see chs 4 and 6).

Therefore, for her, the purpose of Isa 53.4a quoted and translated by Matthew is “to prove that Jesus’ healings represent the fulfilment of Scripture”. She, like Hooker, argues that the way used for this purpose is “the early Christian atomistic use of Scripture”. Mt 8.17 cites only the first half of Isa 53.4 and “this in a very literal sense established through the verbal, even forced translation of the Hebrew text”.<sup>235</sup> This understanding of Matthew’s quotation as “atomistic use”, as shown in the title of her article, raises the question, “Has Matthew thereby falsified ‘the intention of the original context’, because ‘the application of Isa 53.4a to healing miracles is not really appropriate’?” Novakovic notes that “Matthew’s Jewish contemporaries” were able to refer to individual passages of Isa 52.13-53.12 “without much regard for their overall context”. “If so, Matthew’s application of Isa 53.4a to Jesus’ healing ministry is neither an exception nor a falsification of its original intent”.<sup>236</sup> Then, she attempts to see Matthew’s application as legitimate/valid in relation to the hermeneutics of Matthew’s contemporary Jews. However, it is not certain that her sources are the works of Matthew’s exactly contemporary Jews.<sup>237</sup> In addition, they were not concerned with arguing for the “fulfilment” of the passages, and thus may/might allude to part of Isa 52.13-53.12 more freely according to their purpose (for the issue of the hermeneutics of Matthew’s contemporary Jews, see 2.1-3).

Anyway, she goes further and explains Matthew’s purpose to quote Isa 53.4a. Jesus’ healing miracles are “not just acts of compassion”, but “the works of the Messiah (Mt 11.2)”, as Matthew explains to the reader in relation to John the Baptist. Moreover, his healings are closely connected to “his identity as the Davidic Messiah”, as shown on several occasions (Mt 9.27-31; 15.21-28; 20.29-34) or in the case provoking a question about his messianic identity: “Can this be the Son of David?” (Mt 12.22-24). If so, the quotation of Isa 53.4a in Mt 8.17 receives a new light. It provides “a scriptural proof” that Jesus cures the sick “in his capacity as the Davidic

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<sup>234</sup> Novakovic, “Matthew’s...”, 158; idem, *Messiah...*, 127.

<sup>235</sup> Novakovic, *Messiah...*, 129-30.

<sup>236</sup> Novakovic, “Matthew’s...”, 158.

<sup>237</sup> Novakovic, “Matthew’s...”, 150-54, “Sir 11.12-13, 48.9-10; Dan 12.3; 4Q541 frg. 9 1.2-3; Wis 2.13-20 and 5.3-6; Tg of Isaiah”.

Messiah”. Because, at the end of the miracle cycle in Matthew 8-9, Jesus is called ‘Son of David’ (messianic title) by the two blind men, the citation of Isa 53.4a can be understood as “the preliminary hint” which Matthew supplies to his readers concerning “the messianic significance of Jesus’ healings”.<sup>238</sup>

She offers “the scriptural warrant for Matthew’s identification of the servant with the Messiah”, supported by several biblical passages where “the messianic figure is called God’s servant”. Two parallel statements in Psa 89.39-40 juxtapose ‘your anointed (משיח)’ and ‘your servant (עבד)’. The messianic passage in Zech 3.8 promises that God is going to bring ‘my servant the Branch (עבד צמח)’. 2 Bar 70.9 provides the messianic promise that “all will be delivered into the hands of my Servant the Anointed One”, which shows that “the juxtaposition of both designations was quite common by the end of the first century CE. The messianic title “Son of David”, which Matthew firmly connects to Jesus’ healings, is found only in *Psalms of Solomon* in pre-Christian Judaism. Matthew’s ἀσθενεία as the translation of חלי is not found in any existing Greek version, but might have been influenced by *Psalms of Solomon* 17.38-40. This passage describes “the expected Son of David” as “caring shepherd”, “who will not let any of his flock weaken (ἀσθενήσας) (17.40). He himself will be ‘strong in his actions’ (17.40) because ‘the blessing of the lord will be with him in strength, and he will not weaken (καὶ οὐκ ἀσθενήσει)’ (17.38)”. Here she underlines, “Such an understanding of the Messiah is certainly closer to Matthew’s portrayal of Jesus as a mighty healer than the servant from Isaiah 53 who takes on himself the infirmities of others.”<sup>239</sup> This is related to the issue of correct understanding of Isa 53.4a in its original context (see 5.1-2). She reinforces her view with Ezek 34.23-24 (cf. 34.2-3 current bad leaders), which provides the verbal link between the terms ‘shepherd’, ‘(my) servant David (עבד דוד)’.<sup>240</sup>

She summarises that by using two interpretative techniques, “messianic and atomistic exegesis”, Matthew makes it possible to perform “a textual interplay between the servant of Isa 53, the portrayal of the ideal Davidic king in Ezekiel 34, and the depiction of the Davidic Messiah in the Psalms of Solomon 17”. Like her teacher Juel, she mentions, “Textual interpretation never happens in a vacuum but is guided by a number of preconceived notions of a reading community.” Therefore, she

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<sup>238</sup> Novakovic, “Matthew’s...”, 159.

<sup>239</sup> Novakovic, “Matthew’s...”, 160.

<sup>240</sup> Novakovic, “Matthew’s...”, 160-61; Hatina, “Introduction”, 8.



proposes, “Matthew’s messianic reading of Isa 53.4a in light of Ezek 34 was induced by his prior conviction that Jesus was the expected Davidic Messiah”.<sup>241</sup> Including the legitimacy of Matthew’s reading, she concludes that “Matthew’s atomistic reading of Isa 53.4a and its application to Jesus’ messianic healings, with no reference to his redemptive suffering, are no longer surprising but represent a legitimate, and quite plausible, reading of this portion of Scripture”.<sup>242</sup>

(Evaluation)

As Hatina mentions, Novakovic’s argument offers “a valuable contribution to the ongoing debate largely initiated by Morna Hooker almost half a century ago”.<sup>243</sup> Novakovic, unlike other scholars, treats healing passages in relation to the title, “Son of David”.<sup>244</sup> This is another merit. In addition, with the tradition-history approach she has plausibly shown that Isa 53.4a in Mt 8.16-17 is related to Davidic Messiah.

However, it is strange that the Jesus described by Isa 53.4a in Mt 8.16-17 is not related to the servant in Isa 52.13-53.12, its original context, but only to Davidic Messiah in another place. In the process of tradition-history, the idea of “servant” plays a mediating role between Mt 8.16-17 and the messianic figure in her instances, Psa 89.39-40, Zech 3.8, 2 Bar 70.9 and Ezek 34.23-24. Nevertheless, if Jesus is not identified with the servant in Isa 52.13-53.12 because of Matthew’s seeming atomistic use of Isa 53.4a, but is understood as just performing healing ministry as shown in Isa 53.4a only, the mediating role of the idea of the “servant” must disappear. For her argument, the Jesus described by Isa 53.4a in Mt 8.16-17 needs to be first identified with the servant in Isa 52.13-53.12 (for the identity of Jesus as the servant, see 4.1-3 and 5.1-2).

### **2.1.12. Hooker (1958, 1998)**

(The importance of Hooker)

As France says, Hooker in her elaborate thesis has traced the “modern attack on the view that the suffering servant was a major influence on Jesus’ self-estimation” and its repetition by some scholars. In addition, she “most fully” gives “a

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<sup>241</sup> Novakovic, “Matthew’s...”, 161-62, refers to Juel, *Messianic...*, 131; see also 119.

<sup>242</sup> Novakovic, “Matthew’s...”, 162.

<sup>243</sup> Hatina, “Introduction”, 8.

<sup>244</sup> Novakovic, *Messiah...*, 79-87, “two blind men”, “the blind and dumb demoniac”, “the daughter of the Canaanite woman”, “two other blind men”, “the triumphant entry and healing the sick in the temple”.

new lease of life” to it.<sup>245</sup> Hatina more concretely explains that the “ongoing debate” on the issue of the servant was “largely initiated by Morna Hooker almost half a century ago”, “who on the basis of the atomistic use of Scripture in early Christian texts concluded that the concept of vicarious suffering of the servant from Deutero-Isaiah had no formative influence on Jesus’ understanding of his own mission or on the earliest layers of Christian tradition”.<sup>246</sup>

The issue of the servant is connected to the issue of the intertextuality between the New Testament and the Old Testament. Therefore, she treats the issue of intertextuality including Jewish interpretation of the servant. She, looking back upon her earlier book, *Jesus and the Servant*, says, “I am, by and large, unrepentant”,<sup>247</sup> while she underlines that Isa 53.4a in Mt 8.16-17 is “taken out of its original context, and used as a proof text”.<sup>248</sup> In the book, she has treated Isa 52.13-53.12 and Mt 8.16-17 as well as other passages,<sup>249</sup> and her unrepentance means that her argument for that is the same as before. Her detailed treatment overlaps with the present thesis more than any other scholars’, and needs to be examined in detail.

#### (Main Issue/Aim)

Hooker’s main issue is the question, “whether or not the relevance of the Servant Songs to his Passion was accepted by Jesus himself.”<sup>250</sup> In other words, “Did Jesus himself see the passage as particularly significant for his own role?”<sup>251</sup> This question is developed into a historical one to discover “at what point the identification of Jesus with the Servant came into Christian thought: whether it was inherent in the teaching of Jesus, or whether it was introduced by the Church to explain his death; and if the latter, at what stage this was done.”<sup>252</sup>

<sup>245</sup> <sup>245</sup> France, *Jesus...*, 110-12; Hooker, *Jesus...*, 2-5, 53-58, 156-58.

<sup>246</sup> Hatina, “Introduction”, 8; Novakovic, “Matthew’s...”, 148-49, refers to Hooker, *Jesus...*, 88-103; Novakovic, “Matthew’s...”, 149, “this ongoing discussion”.

<sup>247</sup> Hooker, M.D., “Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?”, in Bellinger and Farmer (eds.), *Jesus...*, 88; Novakovic, 149 n.14, notes this reaffirmation of “her original position forty years later”.

<sup>248</sup> Hooker, “Did...”, 90-91.

<sup>249</sup> Hooker, *Jesus ...*, 21, 25-52, esp. 45-47 (Isa 52.13-53.12); 83 (Mt 8.16-17). She has explored related “individual passages”, “Old Testament background of the servant concept”, and “its use in first-century Judaism”, as well as “the place of the servant in the wider context of Jesus’ own conception of his mission”.

<sup>250</sup> Hooker, *Jesus...*, xi.

<sup>251</sup> Hooker, “Did...”, 90.

<sup>252</sup> Hooker, *Jesus...*, 1, 90.

There has been the popular view that Jesus identified Himself with the suffering servant, in other words, that “He derived it from a study of Isa 53”. According to Hooker, some writers having held this view realized that it is faced with the difficulty that “Jesus interpreted the Scriptures in a way foreign to the original meaning of the authors”.<sup>253</sup> Even if it had been the Church which identified Jesus as the Servant, the same criticism would have been applied to the Church. Either way, this is a serious hermeneutical issue.

Consequently, Hooker’s historical issue cannot be separated from the hermeneutical issue. In addition, she attempts to find the answer to the historical issue from dealing with the hermeneutical issue of the related texts. In this respect, her issue overlaps with the present thesis.

In the end, from the result of her exploration, “the atomistic use” of Scripture in early Christian texts, Hooker draws the conclusion that the “concept of vicarious suffering of the servant” from Deutero-Isaiah had no formative influence on Jesus’ understanding of his own mission or on the earlier layers of Christian tradition. Forty years later she reaffirmed her original position.<sup>254</sup>

#### (Methodology)

To answer the question, she treats various passages including Isa 53.4a and Mt 8.16-17, their contexts and related passages. Therefore, she treats Isa 53.4a and Mt 8.16-17 in terms of the context, the identity of Jesus and the atonement implied in the context of Isa 53.4a.<sup>255</sup> These terms and their related passages are important for the present study also (see chs. 3-5, esp. 5). These are concerned with the hermeneutical issue of the intertextuality between the Old Testament and the New Testament, and theological issues of the identity of Jesus and his atonement.

She juxtaposes two views, Cadbury’s and Dodd’s, although her criticism of Dodd seems inappropriate (see 2.1.1). Whose view is right is expected by her to be shown when she studies individual passages, in addition to “the Old Testament background of the Servant concept”, and “its use in first century Judaism”.<sup>256</sup>

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<sup>253</sup> Hooker, *Jesus...*, 1-2.

<sup>254</sup> Hooker, *Jesus...*, 147-63; idem “Did...”, 88-103; Novakovic, “Matthew’s...”, 148-49 n.14.

<sup>255</sup> Hooker, *Jesus...*, 1, “the concept of the Servant found in Deuteron-Isaiah plays some part in New Testament theology”, “the identification of Jesus with the Servant”; 83, “the identification of Jesus with the Servant who by his suffering expiates the sins of others”.

<sup>256</sup> Hooker, *Jesus...*, 21-23.

What is important for her study of the passages relating to the issue of the servant in Synoptics (the New Testament) is her “criteria” to judge the evidence of the passages. She sets forth two criteria: linguistic affinity and the evidence expressing “necessity for Jesus to undergo sufferings”. Particularly the former criterion is significant for the present thesis. She argues, “To claim that there is verbal similarity between a New Testament passage and an Old Testament, one cannot be taken as conclusive evidence of direct influence unless it can be shown that the *language and ideas* found in the New Testament reference have come from, and *could only have come from*, that particular Old Testament passage.”<sup>257</sup>

Here Hooker emphasises “the affinity” not only in the “language” but also in “ideas” or “thought”, in addition to traceability “only” to a “particular Old Testament passage”.<sup>258</sup> This shows her considerably restricted criteria. However, it is well known in linguistic complicated phenomena that different phrases may express the same idea or thought. As Thiselton explains, one may say “It is poison”, as the one drinks a cup of bitter coffee.<sup>259</sup> Fortunately, Hooker adds, “Unless the New Testament passage is an actual quotation from the Old Testament, or contains an *idea* found *uniquely* in that Old Testament reference”, then the claim stays “only as subsidiary evidence”, and cannot be received as “proof of any [linguistic] identification”.<sup>260</sup> The latter criterion relating to “containing an idea” is possible but narrow (see the next evaluation).

For the identification of Jesus with the servant, she adds that the words in both passages need to be found to apply to the person or mission of *the central figure*, unlike the interpretation of the Tg.<sup>261</sup>

(Scope)

As shown, Hooker is treating the intertextuality between the New Testament and the servant passages in Isaiah, particularly the part of “Deutero-Isaiah”.

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<sup>257</sup> Hooker, *Jesus...*, 62 (the former italics mine; the latter italics original).

<sup>258</sup> Hooker, *Jesus...*, 62.

<sup>259</sup> This example is borrowed from Thiselton, A., “Semantics and New Testament Interpretation” in Marshall, I.H., *New Testament Interpretation* (Carlisle: Paternoster, 1992), 77 [75-104] in the sense, “You forgot to put sugar into my coffee.”

<sup>260</sup> Hooker, *Jesus...*, 62 (italics mine); here “idea” is synonymous with “thought” in 78.

<sup>261</sup> Hooker, *Jesus...*, 62-63.

(Mt 8.16-17)

Hooker begins with identifying the basic features of this quotation as “a direct quotation” from the fourth servant song; the translation is not that of the LXX; its words are not attributed to Jesus, but to a reflection of the author. Consequently, these words cannot be accepted as evidence for Jesus’ own self-consciousness. However, she thinks that the words are significant in examining “whether the Church has distorted the facts for apologetic reasons”.<sup>262</sup>

She observes that the words are understood, not “in any figurative way of mental grief”, but of “the actual physical ailments” of those he healed. This reflects her understanding of these words, mental grief”, which needs to be understood “in any figurative way” in their original context (see the following evaluation and 5.1; this issue is concerned with correct understanding).

For her, this passage is “of the greatest significance”: it does not prove that Jesus was understood as “One who suffered because of sins of others, directly bearing their guilt”, but it will, “unless other passages are found to be used with this meaning”, designate exactly the opposite conclusion. Thus, this offers “strong evidence” that “such an identification was never made, by Jesus or by his earliest followers”. There is not the “thought of any expiation of sin”, nor the transference of “the guilt”, “which caused the suffering”, to Jesus in some way in this verse.<sup>263</sup> This reflects her understanding of Mt 8.(16-17) according to its immediate context only. (See 4.1-3; this issue is concerned with fuller understanding of the verse in its extended context or in its whole coherent literary work).

She also underlines that “only in a very loose sense” the words are applied to Jesus in that while he healed those who suffered, he did “not transfer their ailments to himself”. This also reflects her understanding of Isa 53.4a (see 5.1-2; this issue is related to correct understanding). She posits this in a broader context of hermeneutics, “If the early Christians were able to use Old Testament texts in this way we must be very wary of assuming that vague references imply that all the details of a prophecy are taken over and applied literally to Jesus”.<sup>264</sup> She seems conscious of Dodd’s argument (for Dodd’s argument, see 2.1.1).

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<sup>262</sup> Hooker, *Jesus...*, 83.

<sup>263</sup> Hooker, *Jesus...*, 83.

<sup>264</sup> Hooker, *Jesus...*, 83; Jeffery, et al, *Pierced...*, 63-65, refer to Hooker, “Did...”, 90-91.

According to her (seeing the servant as Israel<sup>265</sup>), the “purpose” of Matthew here is to reveal that Jesus’ work [healing ministry] was “*foreordained* by God”, and “*foreshadowed* in the Old Testament”, “not to derive evidence from the Old Testament for any doctrine concerning the meaning of that work”.<sup>266</sup>

Before treating this issue in detail later, it is noteworthy briefly that it is very doubtful that/how Jesus can be said to have fulfilled a certain task (here healing ministry), although the task was divinely foreordained or foreshadowed for a figure (here the servant) different from Jesus (see the following evaluation and chs. 4-6). She attempts to solve this problem with the idea of “corporate personality”.<sup>267</sup> This idea or “contemporary atomistic exegesis” is helpful to understanding her later argument that this passage is applied in “what seems to us a surprising way—not applied to Jesus’ sufferings and death, but to his miracles of healing”. “But why not? ... a fair translation of the original Hebrew, which speaks of afflictions and pains. Taken out of its original context, and used as a proof text, the quotation is an entirely appropriate one for Jesus’ miracles of healing”.<sup>268</sup> This shows her way of the legitimacy/validity of the quotation in Mt 8.16-17. This legitimacy, the idea of “corporate personality” and the issue of “contemporary atomistic exegesis” are treated under the next heading and 2.2.

Before moving to the next heading, it is noteworthy that her legitimacy of the literal meaning of “afflictions and pains” in Mt 8.16-17 contradicts to her understanding of corporate personality. In explaining “a fluidity of the corporate personality” with the examples of Num 20.14-21 and Psalms [44], she rightly says, “the individual’s experience was bound up with that of the community, and even when the psalmist was being most intensely personal, his words remained true for others.”<sup>269</sup> Yet, the “afflictions and pains” in Isa 53.4a in its original context are those of the exile according to her understanding (see the followings), and they are not related to those that Jesus heals in Mt 8.16-17. In addition, her understanding of the “afflictions and pains” in Isa 53.4a in its original context, and of their transference to the servant raises an issue of correct understanding and will be treated later (see 5.1).

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<sup>265</sup> Hooker, *Jesus...*, 25-52.

<sup>266</sup> Hooker, *Jesus...*, 83 (italics mine).

<sup>267</sup> Hooker, *Jesus...*, 42-45, 172, refers to Robinson, H.W., “The Hebrew Conception of Corporate Personality”, etc.

<sup>268</sup> Hooker, “Did...”, 90.

<sup>269</sup> Hooker, *Jesus...*, 43.

(Evaluation)

It is strange for scholars to sidestep or treat Hooker's arguments briefly, not systematically. Lindars introduces Hooker's main target as "the impression, often given in recent works of biblical theology, that the figure of the Servant of the Lord can be differentiated from the known figures of messianic expectation in late Judaism and early Christianity", and notes that she takes a "minimizing view of the implications of literary allusions to Isa. 53", in contrast to his view expressed in his work.<sup>270</sup> Gundry treats other scholars such as Stendahl and Lindars in detail, but Hooker sporadically.<sup>271</sup> France treats her arguments mainly when he explores passages which have been treated by Hooker.<sup>272</sup>

To treat her arguments systematically, the arguments are examined in terms of methodology and hermeneutics

#### E1: Methodology

Hooker's methodology is examined at two levels: language and literary.

1. At the level of language, her "criteria" for "linguistic parallel" are good in that the criteria are not restricted to the correspondence in terms of "language" and "idea" or "thought", but accept the case of correspondence of "idea" or "thought" irrespective of "language".<sup>273</sup> However, "Unless the New Testament passage is an actual quotation from the Old Testament, or contains an *idea* found *uniquely* in that Old Testament reference", then the claim stays "only as subsidiary evidence", and cannot be received as "proof of any [linguistic] identification".<sup>274</sup> The latter criterion relating to "containing an idea" is possible but narrow. It needs a safety device for the case when a theme at issue occurs frequently in the Old Testament, such as "suffering and exaltation" as Hooker says elsewhere.<sup>275</sup> If other idea is also traced to the same context, the frequent theme needs to be accepted as "proof of [linguistic] identification" (see 5.1).

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<sup>270</sup> Lindars, *New...*, 77 n.3.

<sup>271</sup> See Gundry, *The Use...*, 30-31, 40, 58-59, 229.

<sup>272</sup> France, *Jesus...*, 118-19, 124, 127, 131, 244.

<sup>273</sup> This can be seen in her accepting Mk 3.27 (Mt 12.29; cf. Lk 11.2f.) // Isa 49.24f. without "verbal correspondence" in Hooker, *Jesus...*, 73-74.

<sup>274</sup> Hooker, *Jesus...*, 62 (italics mine); here "idea" is synonymous with "thought" in 78.

<sup>275</sup> See Hooker, *Jesus...*, 162.

Such criteria for “linguistic parallel” are good for solving general issues. However, her linguistic criteria need to be extended or more precise, if she wants to solve such a delicate issue as that of the “influence” of Isa 52.13-53.12 on the thought of Jesus or New Testament writers in terms of “atonement”.<sup>276</sup>

For this, Hooker needs to prepare her criteria for accepting such a linguistic phenomenon that different senses may refer to the same reference. Such a linguistic phenomenon can be found in Frege’s famous example that “the point of the intersection a and b is then the same as the point of the intersection b and c”, if a, b, c are the lines connecting the vertices of a triangle with the midpoints of the opposite sides.<sup>277</sup> Here, the one point of the intersection can be referred to at least in three different ways. Such a phenomenon happens not only in referring to the centroid of a plane figure but also in showing one the way to a house in a city.

In addition, her criteria need to recognize that there is a subtle relationship between language and object. Although Hooker intends to rigorously concentrate on “linguistic parallel”, her “linguistic parallel” may remain in the realm of “surface grammar” according to Wittgenstein’s classification. As Wittgenstein explains, even if two words are different in terms of “surface grammar” (at the level of “the construction of a sentence”),<sup>278</sup> but the same in terms of “depth grammar” because of the same “surroundings” where the words are used,<sup>279</sup> they are the same. For Wittgenstein, “Essence is expressed by their [depth] grammar”,<sup>280</sup> and “Grammar tells us what kind of object anything is.”<sup>281</sup> Such extended horizon of criteria will be helpful to solve the delicate issue (see 5.1, particularly the relationship between guilt offering  $\alpha\psi\chi$  and ransom  $\lambda\acute{\upsilon}\tau\omicron\nu$ ).

2. At the level of literary, her methodology shows much lack of considerations. Because she explores various passages (this is certainly part of the merit of her study), she cannot treat Isa 52.13-53.12 in a more detailed way, as shown in her

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<sup>276</sup> Hooker, *Jesus...*, 23, “The supreme importance of the question is witnessed to by the vast amount of labour which has been expended on attempts to come to a solution: for the whole Christian doctrine of Atonement is involved in this problem.”

<sup>277</sup> Frege, G., “Über Sinn und Bedeutung”, *Zeitschrift für Philosophie und philosophische Kritik*, NF 100 (1892), 26 [25-50]/“On Sense and Reference” in Geach, P. and Black, M. (eds.), *The Philosophical Writings of Gottlob Frege* (Oxford: Blackwell, 1960), 37 [36-56].

<sup>278</sup> Wittgenstein, *Philosophical...*, sec. 664.

<sup>279</sup> For the importance of “surroundings”, see Wittgenstein, *Philosophical...*, sec. 583-84, 539-40.

<sup>280</sup> Wittgenstein, *Philosophical...*, sec. 371, “Das Wesen ist in der Grammatik ausgesprochen.”

<sup>281</sup> Wittgenstein, *Philosophical...*, sec. 373.



understanding of Isa 53.4a. On the level of literary, “a more detailed way” implies at least an examination of a passage at issue in terms of structural traits including parallelism and literary style (technique/devices) in addition to textual issues and translation issues, which certainly affect related meanings.

When she treats Mt 8.16-17 as well as other New Testament passages, she examines the passage in the immediate context only, without considering the fact that it is part of and located in a whole elaborate coherent work, Matthew’s Gospel. To take this consideration means that the passage needs to be examined at least in terms of the same theme, (inter)textuality, and form, which reflect Matthew as a whole elaborate coherent work. An attempt to take this consideration will be made in chapter 4.

Therefore, such complicated linguistic phenomena in a text basically require linguistics, linguistic philosophy and literary study for the correct and fuller understanding of the text (see chs. 4-6).

## E2. Hermeneutic Issues

Here Hooker’s arguments relating to hermeneutic issues are treated in terms of the idea of “corporate personality” and the collective understanding of the servant in “Servant Songs”, particularly Isa 52.13-53.12.

### E2.1. The Idea of “Corporate Personality”

The idea of “corporate personality” is treated by stages from concrete problems to theoretical problems.

#### (1). Corporate personality is not applicable to Isa 52.13-53.12

As Rogerson explains, after 1911 when Robinson first suggested the idea of “corporate personality”, it “was an indispensable key for understanding ancient Hebrew thought”.<sup>282</sup> The idea developed by Robinson in his works has several distinctive characteristics. First, the idea means “the treatment of the family, the clan, or the nation, as the unit in place of the individual”.<sup>283</sup> There are Old Testament examples such the instances as Achan (Josh 7), the Gibeonites (2 Sam 21), the

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<sup>282</sup> Rogerson, J.W., “The Hebrew Conception of Corporate Personality: A Re-Examination”, *JTS* 21 (1970), 1, refers to Robinson, H.W., *The Christian Doctrine of Man* (Edinburgh, 1911), 8.

<sup>283</sup> Robinson, H.W., *The People and the Book* (Oxford: Clarendon, 1925), 376.

Levirate marriage, and the responsibility of a whole city for undetected murder in its area.<sup>284</sup> According to Son, “individuals are never considered to be isolated from the groups that they belong to, and are often treated as representatives for, or even as wholly identified with, those groups”.<sup>285</sup>

Perriman also succinctly explains this characteristic and the followings. Such group remains “a unity” even when it is extended through time to include “both its ancestors and its descendants”. Second, corporate personality forms a thoroughly “realistic conception of the unity of the group and cannot be reduced to literary or idealistic categories”, “psychologically grounded” in the end. This psychological ground is called “psychic community” or “psychical unity”.<sup>286</sup> Third, corporate personality shows a “fluidity of reference, facilitating rapid and unmarked transitions from the one to the many, and from the many to the one”. Fourth, Robinson argues that the group conception continued dominant even after a new individualistic emphasis in Jewish religion developed under Jeremiah and Ezekiel.<sup>287</sup>

Hooker also designates “three primary factors” in the idea of corporate personality. Her first and second factors are related to the first characteristic explained previously. First, “the group can be spoken of as an individual”. Second, “an individual member of the group can represent the whole society”. Her third factor is the same as the third mentioned previously. Since the group includes the individual, and the individual represents the group, there is “fluidity” in the concept which makes it possible to move “from an individual to the group... and back again without any straining of the idea”.<sup>288</sup> For the third point, she provides similar examples such as Num 20.14-21 and Ps 44. Perriman also treats these passages including others.

Even if the idea of corporate personality including such characteristics is accepted, it is doubtful that the idea can appropriately be applied to the servant in Isa 52.13-53.12. For this, first of all, it is necessary to identify the “we”, the narrator of Isa

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<sup>284</sup> Robinson, H.W., *Corporate Personality in Ancient Israel* (Philadelphia: Fortress, 1964), 9.

<sup>285</sup> Son, S-W., *Corporate Elements in Pauline Anthropology. A Study of Selected Terms, Idioms, and Concepts in the Light of Paul's Usage and Background*. (Rome: Pontifical Biblical Institute, 2001), 75; similarly, Rogerson, “The Hebrew...”, 1-6.

<sup>286</sup> Porter, J.R., “The Legal Aspects of the Concept of ‘Corporate Personality’ in the Old Testament”, *VT* 15 (1965), 362; Rogerson, “The Hebrew...”, 1, 3-6, pays attention to this characteristic.

<sup>287</sup> Perriman, A., “The Corporate Christ: Re-Assessing the Jewish Background”, *Tyn* 50 (1999), 242, refers to Robinson, H.W., *Corporate Personality in Ancient Israel* (Philadelphia: Fortress, 1964), 1-9.

<sup>288</sup> Hooker, *Jesus...*, 42-43.

53.4a. This is because if the identity of the “we” is (part of) Israel, the task to examine Hooker’s argument is to explore whether or not the relationship between the servant and the group of (part of) Israel accepts the idea of corporal personality. For the flow of the discussion at issue, the present study puts this exploration at the end of this heading and takes the result that the “we” are all Israel including the prophet.

If so, Hooker’s argument for the application of the idea of corporate personality to the servant in Isa 52.13-53.12 needs to be examined in terms of the relationship between the servant and the “we”. First, for the application, it is necessary that the servant should belong to or be included into the group of the “we” in Isa 52.13-53.12, as the first characteristic demands. However, the servant, the “we”, and the “they” are basically distinguished, as previously shown.

Second, the righteous servant is differentiated from the “we” and the “they” in terms of TIS [transgressions, iniquities, and/or sins]; the servant as bearer of the TIS of the “we” and the “they” is contrasted with the “we” and the “they” as beneficiary of such sacrifice of the servant. The TIS is the most important issue in Isa 52.13-53.12, and the differentiation between the servant and the “we” as well as the “they” cannot be nullified by any less important issue or terms (for a detailed analysis, see 5.2).

Third, there is no “psychic community” or “psychical unity” between the servant and the “we”, for the “we” despised and misunderstood him (see Isa 53.1-6, esp. the contrast between the servant and the “we” in 3-6).

If the servant as benefactor can be said to represent the “we” as beneficiary, he must represent the “they” as beneficiary also. However, even Hooker differentiates Israel from other nations,<sup>289</sup> and wants to see the fluidity between an individual and Israel as the servant according to her understanding of Deutero-Isaiah.

Therefore, the application of the idea to the servant is not appropriate in Isa 52.13-53.12. Accepting for the moment the examples as suitable for the idea, it can be said that Esau in Num 20:14-21 and the “I” in Ps 44 at least belong to their groups in a sense (later these examples will be examined again).

### **#1. The Identity of the “We”, the Narrator of Isa 53.4a**

There are several views of the “we” such as “the ‘intimate’ ‘disciples’ of the prophet”, “nations and kings”, “a part of Israel”, or “all Israel or an Israelite (the

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<sup>289</sup> Hooker, *Jesus...*, 25-30.

prophet)”, while the “they” are easily identified with the kings and nations (52.14-15). It is noteworthy that Hooker does not treat this issue. However, she says that “the change [of Israel from degradation to exaltation] will be so profound that other nations will be forced to admit that their attitude to her must have been wrong”.<sup>290</sup> This seems to imply that she thinks all the people except the servant to be other nations including their kings. Then her view of the servant as Israel, based on her understanding of Deutero-Isaiah, can be accepted more easily. Hence, the view of the servant as “nations and kings” is treated first.

### 1.1. “Nations and kings in 52.15”

This view may be possible because of “a smooth transition from 52.15 to 53.1”,<sup>291</sup> which is “scarcely noticeable”.<sup>292</sup> This possibility is explained by Westermann that 53.1 expressing “לְשִׁמְעָתָנוּ” takes up the last words “לֹא-שָׁמְעוּ” of 52.15, “repeating that what is now to be related has never before been heard of, and doing this now from the standpoint of those who learned of the change (vv. 14f)”.<sup>293</sup>

However, Skinner plausibly points out three problems of this view. First, in 52.15 the nations are surprised by the exaltation of the servant, because they have not previously heard of it, while in 53.1 “we” have heard of it. Second, the nations change their opinion of the servant because of his ultimate exaltation in 52.14-15, while the “we” have already changed their view of the servant during his humiliation. Third, the expression “my people” in 8bβ can only make sense when spoken by an Israelite.<sup>294</sup>

Yet, Clines attempts to provide support for the second view, showing that there is “ambiguity” in the identity of the “we”. According to Clines, “in the context of the other so-called servant’s songs” where the mission of the servant “apparently reaches beyond the confines of Israel”, this would not be the case in this poem “if all the nations do is stand and gape at the servant (52.14 f.)”.<sup>295</sup> Clines’ support may be possible, only if the remote context does not ignore the immediate context, and is in

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<sup>290</sup> Hooker, *Jesus...*, 47-48.

<sup>291</sup> Clines, *I...*, 29.

<sup>292</sup> Westermann, *Isaiah...*, 260.

<sup>293</sup> Westermann, *Isaiah...*, 260; for similar opinions, see Torrey, *The Second...*, 411-12, 416, 420; Morgenstern, “The Suffering...”, 298, 314.

<sup>294</sup> Skinner, J., *The Book of the Prophet Isaiah: Chapters XL-LXVI* (Cambridge: Cambridge University Press, 1910) 122-23 [1929, 136-37].

<sup>295</sup> Clines, *I...*, 30; for a similar view, see North, *The Second...*, 235-36.

harmony with the content understood according to the condition of the immediate context. However, in the immediate context, Skinner's first and second points are persuasive, as Hägglund agrees.<sup>296</sup> Thus, the points should not be nullified by Clines' understanding of the remote context. In addition, the relationship between four servant songs is a source of controversy,<sup>297</sup> and the songs do not support Cline's view so much. Furthermore, even Clines in his rhetorical analysis admits that there are "four *personae*": "I", "he", "we", and "they".<sup>298</sup>

### 1.2. The "intimate" "disciples" of the prophet Deutero-Isaiah<sup>299</sup>

Whybray suggests this view. However, Oswalt criticises it, because while it works in 53.1, it does not work in 53.3-6.<sup>300</sup> In 53.3-6, the "we" did not esteem him, considered him smitten by God, and have gone astray, which is inappropriate for the intimate disciples. However, Whybray adds, "they speak for the whole exilic community".<sup>301</sup> If so, it has a possibility.

Nevertheless, the phrase "my people" in 8bβ is an obstacle to the view of Whybray, who thinks the part from 1a to 11aβ to be the speech of the "we".<sup>302</sup> He moves "אֲנִי (my)" to the next word "וְעַמִּי" and changes it into "וְעַמִּי (for the people's transgression) he was grievously smitten". However, the "my" of the MT is supported not only by 1QIsa<sup>b</sup> and 4QIsa<sup>d</sup> but also by the LXX. Consequently, this view is not persuasive.

### 1.3. The "we" are "a part of Israel", the resident in the land

On the basis of Skinner's arguments, Hägglund goes further and argues that the "we" are "a part of Israel", that is, "those who stayed in the land" in contrast to "the people in exile".<sup>303</sup> He provides four points, part of which reinforce Skinner's view or support his own view.

<sup>296</sup> Hägglund, *Isaiah*..., 29, thinks that Skinner's second argument is "the most persuasive".

<sup>297</sup> Hägglund, *Isaiah*..., 23-25 and nn.6-13; Blenkinsopp, *Isaiah*..., 76-78; Watts, *Isaiah 34*..., 227-28.

<sup>298</sup> Clines, *I*..., 37-40, 46-47.

<sup>299</sup> See Whybray, *Isaiah*..., 171.

<sup>300</sup> Oswalt, *The Book*..., 381.

<sup>301</sup> Whybray, *Isaiah*..., 171.

<sup>302</sup> Whybray, *Isaiah*..., 177, 181.

<sup>303</sup> Hägglund, *Isaiah*..., 29.

First, there are similarities between this poem and individual complaint psalms. For example, in Psalm 31.12-14 the “same contempt” as that in Isa 52.13-53.12 is found, although in the former the sufferer speaks, and in the latter “all his adversaries confess their guilt”.<sup>304</sup> The context of the former shows an Israelite complaining. Psalm 41.7-10 shows the same “social consequences of the suffering”, being “distanced” as in Isa 52.13-53.12.<sup>305</sup>

Second, Hägglund pays attention to the “image of sheep/shepherd” in Isaiah 53.6, as “an important image for describing the people and their relationship to Yhwh”. This image is also found in Psalm 119.176. In addition, Hägglund sees “similarity” between the depiction of the servant in Isaiah and the complaint in Psalm 44.11. The image is “a metaphor” used for the Israelites rather than the kings and nations.<sup>306</sup> This point is possible.

Third, Hägglund thinks the “image of a sick man” in Isaiah 1.5 to be related to the “we” in Isaiah 53 in a way. In 1.5, the “illness/disease מַחֲמָה” is used for depicting “the conditions in the land following the Assyrian invasion” in a way that is “distinctly reminiscent of the way” in which the servant is depicted in Isaiah 53. Thus, he argues that it is probable that the “we” in Isa 52.13-53.12, who are “now healed through the suffering of the servant” and “reconciled”, are “identified with the ones who continue to rebel in Isaiah 1.5”. Consequently, the “we” are “not the kings and the nations, but God’s sinful nation, laden with iniquity (Isa 1.4)”.<sup>307</sup> This point is also possible.

However, he does not seem to pay attention to the coupling of “illness/disease” with “sufferings/sorrows” in 53.4aα, and the reverse coupling in 53.3aβ. This coupling appears only here twice and cannot be found elsewhere in the Old Testament. In addition, the “illness/disease מַחֲמָה” in 53.4aα may mean literal disease, while in 1.5 it may mean metaphorical “illness/disease”. This issue will be treated later.

Fourth, Hägglund argues that the servant outside “the servant songs” in Isaiah 40-55 cannot be equated with the servant in Isa 52.13-53.12. There are two reasons: firstly, the servant outside the songs is portrayed as “guilty”, and the servant in Isa

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<sup>304</sup> Hägglund, *Isaiah*..., 29-30.

<sup>305</sup> Hägglund, *Isaiah*..., 30.

<sup>306</sup> Hägglund, *Isaiah*..., 30-31, 137.

<sup>307</sup> Hägglund, *Isaiah*..., 31.

42.18-25 is not only “deaf” but also “blind”; secondly, the servant outside the songs should turn again to Yhwh, and this turning to Yhwh occurs “when the ‘we’ confess their guilt and admit that the suffering of the servant was unjust”.<sup>308</sup>

He immediately adds, “There are two groups of servants in Isa 40-55, since this division between the people in exile and those who stayed in the land appears already in Isa 40.1-11.”<sup>309</sup> Consequently, this fourth point, unlike the previous three points, seems to directly support Hägglund’s own view to classify two groups of people, the one staying in the land and the other in exile in the Babylon. According to his view, the guilty group staying in the land is the “we” and the other righteous group in exile is the “servant” in Isa 52.13-53.12.

However, Hägglund appears to reach his own view too hastily. There are at least four problems in his view. First, there is no necessary correspondence of the classification of the two groups of servants with that of the two groups of Israelites in terms of their residence (habitant and returnee).

Second, in Isa 40.1-11 which he cites, it is difficult to find such division between the people in exile and the people staying in the land. Hägglund does not refer to the names of the groups concretely. There are three possibilities. Firstly, he may designate Jerusalem and Zion as the two groups. If so, it can be said that this instance does not provide such division. In Isaiah, the term, Jerusalem and Zion are sometimes used differently,<sup>310</sup> and sometimes used interchangeably.<sup>311</sup> In Isa 40.1-11, Jerusalem is used interchangeably with Zion, for they have the same position as shown in 40.9.<sup>312</sup> Therefore, Jerusalem and Zion do not refer to the different groups of people respectively.

Secondly, he may refer to Jerusalem-Zion and Yhwh’s flock carried by the returning Yhwh in 40.10-11. If the former is viewed as the resident (then, the “we” according to Hägglund’s view) in Jerusalem, this is contradictory to his scheme. This is because the former, Jerusalem-Zion, has received from Yhwh’s hand double for all her sins in 40.2, while the “we” in the poem are “healed”, or do not need to be

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<sup>308</sup> Hägglund, *Isaiah*..., 31.

<sup>309</sup> Hägglund, *Isaiah*..., 31.

<sup>310</sup> See the tendency that it is Jerusalem when either is matched with Judah; for example, 1.1, 2.1, 3.1, 3.8, 22.21, 44.26.

<sup>311</sup> See 2.3, 4.3, 4.4, 10.12, 10.32, 30.19, 31.9, 52.1, 52.2, 62.1, 64.10.

<sup>312</sup> See also North, *The Second*..., 79, “Zion-Jerusalem has already heard the glad tidings (vv. 1f.)”; Skinner, *Chapters XL*..., 2 “Jerusalem: an ideal representation of the people, like Zion in v. 9”.

punished, owing to the suffering of the servant (“the people in exile” according to Häggglund’s view<sup>313</sup>). If the latter, Yhwh’s flock, is the resident in the land, this contradicts the description of 40.10-11, where they are to be carried by the “returning” Yhwh.<sup>314</sup>

Thirdly, Häggglund may think “lambs” and “mother ewes” to be the two groups in 40.11. However, both of them pertain to the flock to be led by the coming Yhwh as his “wages”.<sup>315</sup> There is no division between them in terms of residence or not.

Third, in his example, Isa 40.1-11, the deaf and blind servant is Israel. This example does not give any hint to divide this Israel into the one to be exempted from Yhwh’s punishment and the other to be punished for the one. In addition, the passage shows that Yhwh punishes the deaf and blind people with Babylonian exile.<sup>316</sup>

Fourth, the phrase “[the transgression of] my people” (8bβ) in the speech of the “we” calls the people without any division. This is an obstacle to Häggglund’s view. Although he emends “my people” to “his people” according to 1QIsa<sup>a</sup>, it is not plausible.<sup>317</sup>

Hence, all of these four problems show the weakness of Häggglund’s view that the guilty servant is the “we”, the people staying in the land, and the righteous servant is the people in exile.

#### 1.4. “All Israel or an Israelite (the prophet)”

According to Skinner’s argument shown under (1), the narrator of the “we” is “all Israel” or “one Israelite” who speaks “in the name of all”. Because of the expression “my people” in 8bβ, he supposes that “the prophet himself speaks throughout”.<sup>318</sup> In other words, the narrator mentioning “we” and “my people” is the prophet speaking in the name of all. This view is reinforced by the normal referent of

<sup>313</sup> Häggglund, *Isaiah*..., 31, 26-27.

<sup>314</sup> Motyer, *The Prophecy*..., 301-302; North, *The Second*..., 33, 79-80, “The God now leads his people in this second Exodus”.

<sup>315</sup> North, *The Second*..., 79, explains that Yhwh’s wage and prize are not “largesse he is going to be distribute”, but “his people whom he has acquired by his labours in their behalf”; Motyer, *The Prophecy*..., 302, “the flock of his people which his victory has won”; see also Eze 29.18-19, Gen 30.32, 31.8.

<sup>316</sup> See Isa 42.22-25; Motyer, *The Prophecy*..., 326-30, “the experience of Israel in Babylon”; North, *The Second*..., 117-18, “Yhwh...brought upon his people the disaster of the exile...”

<sup>317</sup> Häggglund, *Isaiah*..., 47-48, 40; he sees the part from 1a to 10bγ as the speech of the “we”; cf. Whybray moves “י. (my)” to the next word “עַמִּי” and changes it into “עַמְּךָ (for the people’s transgression) he was grievously smitten”. However, the “my” of the MT is supported not only by 1QIsa<sup>b</sup> and 4QIsa<sup>d</sup> but also by the LXX. Consequently, this view is not persuasive.

<sup>318</sup> Skinner, *Chapters XL*..., 123.



“we” in Isa 16.6, 24.16, 42.24, 64.4-5 (Eng. 5-6), etc, as pointed out by Oswalt.<sup>319</sup>

This view is probable and better than the three views above.<sup>320</sup>

Consequently, the “we” can be said to be all Israel including the prophet.

## (2). Corporate personality incompatible with Collective view

According to the collective view of the servant, the servant is just the “personification” of Israel.<sup>321</sup> Therefore, the servant functions just as a “symbol” of Israel. Hooker emphatically explains, “It is *extremely unlikely* that Deutero-Isaiah could conceive of any king as *playing an important role in the actual Restoration*: his part in the Return would be *only as the symbol* of his people, for the great relationship which is emphasized throughout Deutero-Isaiah is that between Yahweh and his people.”<sup>322</sup> This explanation clearly shows the collective interpretation of the servant. She seems to be conscious of corporate personality, and adds, “The individual in the Servant is more than the king of the Old Israel, and he is not yet the Messiah of Judaism”. Without any hesitation, she explains this servant, “For here past and future meet in the present, and the Servant is both the summing up of the old and the foreshadowing of the new. *Israel*, so Deutero-Isaiah believes, is at the turning-point of *her history*.”<sup>323</sup> Still, the centre in the understanding of the servant in Deutero-Isaiah is Israel, not an actual individual, as she uses such expressions as “symbolized”, “symbol” and “sign” in explaining the servant.<sup>324</sup> Consequently, according to collective view, the servant is an (almost) abstract symbol for Israel.

However, in the idea of corporate personality, the group and the individual are so real and coexistent that an individual may affect the destiny of the related group, like the instance of Achan (Josh 7.10-26). One is not an abstract symbol for the other.

In this respect, the corporate personality is incompatible with the collective view of the servant. If Hooker wants to see the servant simply as a symbol who cannot make an *actual* contribution to his group, she needs to choose collective interpretation of the servant. If she thinks that the servant in the servant songs,

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<sup>319</sup> Oswalt, *The Book...*, 381, refers to Delitzsch, but not concretely.

<sup>320</sup> For the same view, see GP, 314; Oswalt, *The Book...*, 381; Motyer, *The Prophecy...*, 427. Similarly, Childs, *Isaiah*, 413, views the narrator as Israel. For this view, he refers to Hos 6.1ff; Jer 3.21ff; Dan 9.41ff where the confessing “we” are Israel.

<sup>321</sup> Hooker, *Jesus...*, 46-47.

<sup>322</sup> Hooker, *Jesus...*, 44-45 (italics mine).

<sup>323</sup> Hooker, *Jesus...*, 45 (italics mine).

<sup>324</sup> See Hooker, *Jesus...*, 44-45.

particularly Isa 52.13-53.12, affects the actual destiny of his group, she needs to choose the idea of corporate personality instead of collective interpretation. She may choose this idea, for she says, “Servant is at once Israel and the prophet and the Messiah, so that although one concept may be primary, we cannot deny the presence of the others.”<sup>325</sup> “While individual traits are present in the Songs, however, it is the corporate concept which is dominant above all.”<sup>326</sup> Nevertheless, she wants to keep both the idea of corporate personality and the collective view, arguing for the collective view also eagerly.<sup>327</sup> However, there are the issues of the validity of this idea and the limitation of collective view, which will be treated soon.

### (3). The validity of the idea of corporate personality is doubted

Porter examines Robinson’s examples from the perspective of Hebrew law at least and basically understands them as the concept of “communal responsibility”.<sup>328</sup> First, Porter sees it necessary to make a distinction between “the regular legal punishment for an individual, under the provisions of a recognised body of custom or law” and “the punitive consequences to others that may result from a person’s own sin”.<sup>329</sup> In this latter context, the idea of the “group *nephesh*” may be significant. This distinction can be found in the instance of the battle of Michmash (1 Sam 14), where the purpose of the trial by lot was intended to find the individual of the guilt.<sup>330</sup> Second, when the group is related to the sins of an individual, their sins are “crimes of an exceptional nature” which are “outside the regular operation of the law”. Even in the earlier Hebrew law, the “Book of Covenant” (Ex 20-23), “the individual wrongdoer is consistently made responsible in his own person, while his family is not touched”.<sup>331</sup> Third, the exceptional instances of corporate personality “can be better explained in terms of other and quite different ideas” such as “mysterious, quasi-physical” and “contagious” nature of the holy, the view of “the offender’s family as his possession”, or the view of “the name” of the individual to be perpetuated through his descendants.<sup>332</sup>

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<sup>325</sup> Hooker, *Jesus...*, 44.

<sup>326</sup> Hooker, *Jesus...*, 44.

<sup>327</sup> See Hooker, *Jesus...*, 48-52.

<sup>328</sup> Porter, “The Legal...”, 362, 365,

<sup>329</sup> Porter, “The Legal...”, 363.

<sup>330</sup> Porter, “The Legal...”, 363-64.

<sup>331</sup> Porter, “The Legal...”, 365-67.

<sup>332</sup> Porter, “The Legal...”, 367-79.

Later, Perriman treats examples including those examined by Porter. He plausibly explains such examples according to some principles such as “ownership”, “the contagion of holiness”, “common ancestry and blood-ties”, “covenant”, and “literary-religious factors”.<sup>333</sup>

Hooker’s examples, Num 20.14-21 and Ps 44, are also treated. In case of the former, the use of “I” in the speech of the people of Israel to the king of Edom (Num 20.19) “may only reflect the formal identification of a nation in terms of its ancestor and in particular the rhetorical *figure* established by Moses” (Num 20.14) with the words, “Thus says your brother Israel...”. Here Perriman underlines “the figurative context”.<sup>334</sup> This instance may be explained in terms of dialogue situation. The messengers sent by Moses said to the king of Edom. “Thus your (sg) brother (sg) Israel has said (sg), ‘You (sg) know...’” (20.14); Edom said to *him* (sg.= ? the head of the messengers), “*You* (sg) shall not..., lest I come out with the sword against *you* (sg).” (20.18); “the sons of Israel said (pl) to him, ‘We shall..., and if I and my livestock... then I will pay.... Let me only pass....’” (20.19). In 20.18, the king of Edom seems to have said to the messengers, particularly one of them (? the head of the messengers). Therefore, in 20.19, the messengers, particularly the one said to the king with using “we” and “I” together as a dialogue technique in response to the king.

Perriman in dealing with the alternation between singular and plural in Ps 44 refers to Craigie, who sees it as “a literary convention” but “more probably reflects an alternation of speakers”.<sup>335</sup>

More fundamental criticism is given to the idea of “corporate personality” by Rogerson. Accepting Porter’s conclusions explained above, he attempts to “establish the meaning of corporate personality” to denote both corporate responsibility and the supposed “psychical unity” of the group.<sup>336</sup> His particular aim is to show “that there was from the outset an ambiguity in Robinson’s use of the phrase”, and “that this ambiguity enabled scholars to make use of the theory in a way for which it was never

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<sup>333</sup> Perriman, A., “The Corporate Christ: Re-Assessing the Jewish Background”, *Tyn* 50 (1999), 246-49; 249-51; 251-52; 252-54; 254-58.

<sup>334</sup> Perriman, “The Corporate...”, 255 (italics original).

<sup>335</sup> Perriman, “The Corporate...”, 254; Craigie, P.C., *Psalms 1-50* (WBC; Waco, TX: Word Books, 1983), 331-32.

<sup>336</sup> Rogerson, “The Hebrew...”, 2, 6; Perriman, “The Corporate...”, 244.

really suited”.<sup>337</sup> His criticism is explained as briefly as possible. He traces the provenance of the idea to Robinson’s commentary on Deuteronomy and Joshua which refers extensively Main’s *Ancient Law*. Rogerson points out that Main does not suggest that a man in primitive society had no consciousness that he was an individual. In addition, he designates “an incongruity” in Robinson’s use of Doughty’s *Arabia Deserta*, “in order to illustrate from nineteenth-century Bedouin practice ‘the picture of primitive Semitic legislation preserved by changeless desert’”. However, Robinson failed to see a significant fact that while the society described by Maine had developed from “the patriarchal family with the power of the father over his children”, Bedouin society hardly had this institution.<sup>338</sup>

In addition, Rogerson designates Robinson’s “greatest dependence” on the theory of Lévy-Bruhl about “primitive mentality” that “primitives thought in a pre-logical way”; that they could not differentiate between “objects”, or between “objective and subjective experiences” such as dreams and reality. This theory has been extensively criticised.<sup>339</sup> Particularly Lévy-Bruhl “tended to make generalisations about primitive cultures without regard either to negative evidence or to variations in social structure”. Rogerson thinks that this tendency has also infected those who attempt to apply the anthropologist’s insights to Hebrew culture.<sup>340</sup> Consequently, Rogerson concludes, “The onus of proof rests on present-day exponents of corporate personality to show that their interpretation of Old Testament material would not be rejected by anthropologists if applied to material with which the latter are familiar”.<sup>341</sup> Hooker needs to respond to this challenge, if she still wants to use the idea of “corporate personality”.

E.2.2. Collective theory in the relationship between Deutero-Isaiah—the servant passages, particularly Isa 52.13-53.12.

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<sup>337</sup> Rogerson, “The Hebrew...”, 2.

<sup>338</sup> Rogerson, “The Hebrew...”, 4.

<sup>339</sup> Rogerson, “The Hebrew...”, 7-10; main criticisms: “little first-hand experience”; “a scissors-and-past method”; ignoring “negative evidence”; generalising about primitive people instead of examining “variations”; the related phenomena have been more satisfactorily explained in other ways by field anthropologists.

<sup>340</sup> Perriman, “The Corporate...”, 245; Rogerson, “The Hebrew...”, 9-10.

<sup>341</sup> Rogerson, “The Hebrew...”, 10.

Hooker has studied Deutero-Isaiah and Jeremiah and Ezekiel, and considers the identity of the Servant. She thinks that views of the servant as individual, collective, Messianic and mythological are not conclusive. Yet, she follows the collective view of the servant, according to her understanding of Deutero-Isaiah, the context of the servant songs. However, her understanding of Deutero-Isaiah in relation to the servant songs is problematic, and open to criticisms. Therefore, her view is treated in terms of relationship between the servant and Israel in Deutero-Isaiah and hermeneutical issues.

#### (1). Relationship between the servant and Israel in Deutero-Isaiah

According to her, the servant in the servant songs and Israel in Deutero-Isaiah have the same “threefold theme”: both have been “chosen by Yhwh as his servant”; are “to be restored from Exile”; and “will manifest God’s glory to all nations”.<sup>342</sup> Therefore, “the songs should be studied, not simply in isolation, but against the background of Deutero-Isaiah’s other oracles. Their unity is all the closer if we can identify the Servant of the Songs with Israel, who is herself often referred to elsewhere [41.8, 9; 44.1, 2, 21; 45.4] as the Servant.”<sup>343</sup>

However, she very briefly treats Isa 49.3, 5-6, which belongs to the second servant song, and shows the relationship between the servant and Israel. In 49.3, “you [m, sg.]”, Yhwh’s “servant”, is called Israel, and his mission is to bring Jacob/Israel to Yhwh. She argues that “an oscillation between the group and the individual” is seen here, and the servant may well be “the leader of the nation”. She acknowledges that the servant is the leader. Yet, she adds, “The people also are still included..., for *their duty is to themselves*, to return to Jerusalem and to rebuild the nation.”<sup>344</sup> Thus, here she unnaturally explains the mission for Israel as Israel’s mission for themselves also. The problem of corporate personality has already been treated. For this issue, Childs argues that this servant is “the individual prophetic figure of 49.3” to whom Yhwh “transferred the office of the servant from the nation Israel”.<sup>345</sup> His argument is probable, because he more reasonably shows the relationship between “you” and Israel in relation to his mission for Israel.

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<sup>342</sup> Hooker, *Jesus...*, 29.

<sup>343</sup> Hooker, *Jesus...*, 42, 45, 30 n.1.

<sup>344</sup> Hooker, *Jesus...*, 51 (italics mine).

<sup>345</sup> Childs, *Isaiah*, 412, translates this verse as “You are (now) my servant, you are Israel, in whom I will be glorified”, which is part of the passage, generally known as the “second servant song”.

(2). Common themes and “unique” idea

Hooker not only argues for the common threefold theme, but also attempts to eliminate the ‘problem’ of the “unique” “idea of vicarious suffering and the promise of resurrection in Isa 53”. This “one idea” is “so foreign to all other Deutero-Isaiah thought, that it is the primary cause for regarding the Songs as ‘unique’”.<sup>346</sup> If this is the unique idea, the events of Jesus’ vicarious suffering and his resurrection in the New Testament can trace their provenance to Isa 52.13-53.12 only, which meets Hooker’s criterion: “an idea found uniquely in that Old Testament reference”.<sup>347</sup> Therefore, this issue is significant.

However, Hooker makes an effort to remove the uniqueness of the idea by interpreting it in harmony with its context.<sup>348</sup> For the idea of “vicarious suffering”, first, she pays attention to the description that Israel has suffered “double for all her sins [Isa 40.2]”. She argues that Deutero-Isaiah’s “answer” in Isa 52.13-53.12 is “that what Israel has suffered over and above what she deserved, she has suffered on behalf of other nations.”<sup>349</sup> Second, she reinforces in terms of historical possibility, “for if he were speaking of the sufferings of some person now dead, who had borne unprecedented sufferings, it is strange that we hear nothing of him elsewhere”.<sup>350</sup> Third, she underlines in terms of a prophet’s task, “A prophet’s task was to resolve difficulties, not to invent them: to interpret present events and point to their consequences, rather than to foretell future events unrelated to the existing situation”.<sup>351</sup> Fourth, she further explains, “Yhwh has no need to make a righteous man suffer for her sins sometime in the future: Israel has been punished, and Yhwh is now redeeming her, without money, and without price, not because some individual has atoned for her sin, but because he is Yhwh and she is his people, and in order that his name may be glorified throughout the earth.”<sup>352</sup>

Her arguments are problematic. In treating her arguments, the present study follows the order of her arguments. First, Westermann explains that the “double” is

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<sup>346</sup> Hooker, *Jesus...*, 45.

<sup>347</sup> Hooker, *Jesus...*, 62.

<sup>348</sup> Hooker, *Jesus...*, 29-30.

<sup>349</sup> Hooker, *Jesus...*, 46, 50, 174-75.

<sup>350</sup> Hooker, *Jesus...*, 47.

<sup>351</sup> Hooker, *Jesus...*, 47.

<sup>352</sup> Hooker, *Jesus...*, 47.

“not to be taken as implying calculation”. The prophet, seeing the people’s “condition of the victims of punishment” and their inability “to sustain the burden of their grievous fate”, says to the people, “now is enough, now it is over and done with”.<sup>353</sup> Häggglund, referring to some scholars, pays attention to the relationship between “double, כפלים” and “twofold, שנים” (Jer 16.18), which shows the meaning of כפלים as “the full amount”, twice the debt, that is, “the debt itself” and “the usual legal compensation”.<sup>354</sup> He points out that the passage in 40.2 is not directed to the exiled but to Zion. In Isa 40-55, כפלים has “a more concrete reference to the specific suffering” of Zion, that is, to “widowhood and childlessness”. He refers to 47.8-9 including both of these and the word “both, שתי”, and 51.17-20 including the same and the word “these two things, שתים”. Thus, he concludes that כפלים in advance refers to “Zion’s specific experience of childlessness and widowhood”.<sup>355</sup> This is plausible more than Hooker’s view.

To this, three points may be added. Firstly, if Israel suffers “on behalf of other nations” also, it is strange that Yhwh, despite such intentioned effect, is very angry with the nations and punishes them, who “furthered the disaster” in contrast to Yhwh’s only a little angry with Israel (Zec 1.15). Secondly, in contrast, if the suffering of the servant in Isa 52.13-53.12 is planned by Yhwh to sacrifice his life as a guilt suffering (see 5.2), there is no room for the notion of “double” or “furthered the disaster”. Thirdly, prophecies against nations are found not only in the time of Ezekiel (Eze 26.1-32.32) but also in that of Zechariah (Zec 2.8-9), which show that they are still not pardoned. Therefore, Hooker’s view is problematic.

Second, if the description of Isa 52.13-53.12 is a historical description of an individual servant, Hooker’s criticism is likely (see 5.3). Even if the description is a historical description of Israel, it faces such criticisms as mentioned previously. Anyway, if the description is a prophecy/promise, it is possible (see 5.3).

Third, there is no reason for a prophet not to foretell future events unrelated to the existing situations. If Yhwh wants, the prophet should do. For example, Balaam (Num 24.14-24) proclaims prophecies not only about Israel “not now”, “not near”, but also about Amalek as well as the Kenite, Asshur and Eber (see 5.3 also). In

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<sup>353</sup> Westermann, *Isaiah 40-66* (), 36.

<sup>354</sup> Häggglund, *Isaiah*..., 104-105, refers to von Rad, G., “כפלים in jes 40.2=Äquivalent”, ZAW 79, (1967):80-82; Elliger, K., *Deuterocesaja 40.1-45.7* (Neukirchen-Vluyn: Neukirchener Verlag, 1978), 15-17; Budde, K., Phyllips, A., and Westermann.

<sup>355</sup> Häggglund, *Isaiah*..., 106-107.

Isaiah, Yhwh challenges idol-gods to “foretell future” so as to “prove they are gods” (41.21-24).<sup>356</sup> This implies “that Yhwh is the only God because he alone can predict the future”, as North explains.<sup>357</sup> In addition, Yhwh through the prophet declares “new things, חדשות” in contrast to the former things having passed (42.9; 48.6-7, “new things...hidden from you and created now”). North sees “Cyrus’ conquest of Babylon” as belonging to these “new things”, while Whybray thinks that “the fall of Babylon and the return” are the “new things”.<sup>358</sup> Against such views, Motyer asks, “Both Jeremiah and Ezekiel had predicted the return, so how could it be called a new thing, unheard of before (48.6cd)?”<sup>359</sup> Hooker, comparing Deutero-Isaiah with Jeremiah and Ezekiel in other place, also admits that the ideas of Israel’s being forgiven and redeemed and living well “were not known to Deutero-Isaiah”.<sup>360</sup> However, she sees it as the “new factor” in Deutero-Isaiah that the “events” in relation to “the end of the exile” “are happening—now!”.<sup>361</sup> It is doubtful that how much this immediacy could meet the unique declaration of the “new things”, which is so distinguished that one cannot find such declaration in the Prophets other than Isaiah.<sup>362</sup> Even if her view is possible, it is just one, while the new things include more than one thing. Thus, it can be said that the new things include at least the prophecies of the servant, for these are so new that even Hooker sees it as “unique”.<sup>363</sup>

Fourth, if Yhwh thinks the TIS of Israel before the exile, Hooker’s understanding is right. However, if Yhwh wants to solve the continual problem of TIS of peoples including Israel, he may devise something very new in Isa 52.13-53.12, as mentioned previously. In addition, the servant solves the problem of TIS not only of Israel but also of other peoples (see 5.1).

For the idea of “the promise of resurrection”, Hooker mentions that it is “quite foreign to Hebrew thought, but it was perfectly permissible to use it as a

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<sup>356</sup> Motyer, *The Prophecy*..., 315-16.

<sup>357</sup> North, *The Second*..., 104.

<sup>358</sup> North, *The Second*..., 178; Whybray, *Isaiah*..., 128-29.

<sup>359</sup> Motyer, *The Prophecy*..., 322, 377.

<sup>360</sup> Hooker, *Jesus*..., 39-40.

<sup>361</sup> Hooker, *Jesus*..., 40.

<sup>362</sup> Strangely, Hooker does not pay attention to the declaration of the “new things”; see her *Jesus*..., 27-28; cf. Jer 31.22, “... has created a new thing....”

<sup>363</sup> See Hooker, *Jesus*..., 45.



metaphor”.<sup>364</sup> According to her, “the idea of ‘resurrection’” is expressed very similarly to the description of “the return of Israel to her own land” in other oracles, and is “applied to Israel even more explicitly in Ezekiel 37”.<sup>365</sup> She reinforces, “He [Deutero-Isaiah] never actually speaks of a ‘resurrection’; although a return to life is implied, the language suggests a figurative idea of deliverance, such as we find in the Psalms, rather than the idea of the physical resuscitation of an individual body.”<sup>366</sup> Against her argument, three points may be raised. First, Yhwh has declared “new things, חדשות”, as mentioned previously. If so, ideas even as new as possible can be revealed according to Yhwh’s plan.

Second, Isa 52.13-53.12 reveals several unique ideas including that of resurrection. For example, servant’s unique exalted status in the whole book of Isaiah and the Old Testament; the unique sacrifice of servant as a (guilt/reparation) offering; the unique ministry of the servant, the righteous one, to justify (the/-) many; the servant as the locus of Yhwh’s arm (for all of these, see 5.1). In this context, the idea of resurrection can also be revealed without reluctance.

Third, nevertheless, there may be a counter-argument that there was no idea of resurrection; it was foreign to contemporary people. The same counter-argument may be applied to other unique instances in the second point. Consequently, such counter-argument means that Yhwh’s new things should not exist in Isa 52.13-53.12. This consequence conflicts with Yhwh’s proclamation of “new things, חדשות”, and there is no reason for excluding Isa 52.13-53.12 in terms of “new things”. Perhaps, such counter-argument results from the ignorance of the nature of Yhwh’s revelation in terms of understanding. There may be limitation of individuals in understanding the revelation (Dan 8.27); Yhwh may not give people hearts, eyes, or ears to understand his revelation for some period (Isa 6.9-12; cf. Dt 29.2-4); the understanding of Yhwh’s revelation may be related to a specific time (Dan 12.8-9; cf. 8.15-26). Therefore, it is not a decisive counter-argument that there was no such understanding or idea in contemporary thought (see 5.3 also).

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<sup>364</sup> Hooker, *Jesus...*, 46.

<sup>365</sup> Hooker, *Jesus...*, 47 n.2, “The resurrection’ is described in terms of offspring, prosperity and spoil; cf. 49.19-26”; n.3 refers to Robinson, H.W., *The Cross of the Servant* (1926), 62ff., where Robinson notes the comparison of Isa 52.13-53.12 with Ezek 37.

<sup>366</sup> Hooker, *Jesus...*, 48 and n.3, refers to Pss 22, 30, 88.

Ultimately in terms of hermeneutics, Hooker's attempt to remove the idea of "vicarious suffering" and "resurrection" means destroying the hermeneutical circle between the whole and part. It is natural that the whole and the part share common themes. However, this does not exclude that the part may have particularity, that is, different themes. In other words, her argument for the common threefold theme is possible, but she unfortunately ignores that there may be particularity in its parts. As well known, for fuller understanding of a text consisting of its parts, there must be hermeneutical circle between the whole and the part.<sup>367</sup> However, Hooker imposes her understanding of Deutero-Isaiah upon Isa 52.13-53.12, only from the whole to part one-sidedly. In terms of the philosophy of science, her imposition is reminiscent of the abuse of a model or paradigm [her understanding of Deutero-Isaiah] to suppress "anomaly" [the unique idea(s) of Isa 52.13-53.12], which sometimes discloses the limitation of such a model or paradigm or even requires the correction of related method.<sup>368</sup>

However, the collective view of Isa 52.13-53.12<sup>369</sup> will be given an opportunity to apply for the candidate for the fulfilment of the servant in Isa 52.13-53.12, and will, with other candidates, be tested according to several criteria drawn from Isa 52.13-53.12 (see 5.3).

## Conclusion

There are merits in previous researches. First, their classifications of Mt 8.17 are useful (see ch.3). Second, their discussions of the translation of Isa 53.4a in Mt 8.17, particularly βασιλεύς, are helpful (see ch.3). Third, there are some insights such as Jesus' healings as the work of the expected Messiah (Mt 11.2-6) and the possibility of other texts than Isa 53.4a to better emphasise Jesus' healings (see 4.1).

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<sup>367</sup> Thiselton, A., *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein* (Exeter: The Paternoster Press, 1980), 104-107, 166; idem, *Thiselton on Hermeneutics: Collected Works with New Essays* (Grand Rapids/Cambridge: Eerdmans, 2006), 21, 453, 455.

<sup>368</sup> See Kuhn, *The Structure...*, chs. 3-9, esp. 6-9.

<sup>369</sup> Hooker, *Jesus...*, 42, 48-52, attempts to defend collective view against several criticisms, which, for the present study, are not significant; only her (f) 'the servant's mission for Israel' has been treated here, and the active of the servant before receiving "salvation" against her (d) will be shown in 5.3.

However, it is noteworthy that their researches need additional explorations in order to uncover the assumptions and intentions of the quotation of Isa 53.4a in Mt 8.16-17.

First, their researches raise questions about the correct or fuller understanding of Mt 8.16-17 and Isa 53.4a in their contexts respectively. There are only some scholars such as Hooker, Lindars, France and Beaton who treat not only Mt 8.16-17 but also Isa 53.4a in detail in their respective contexts. The target of my thesis is to provide correct and fuller understanding of both texts in their contexts (see chs. 3-5).

Second, in dealing with the main issue, it is necessary to admit that both texts, Mt 8.16-17 and Isa 53.4a, and their contexts, are a work bearing complex linguistic phenomena. The previous scholars seem to fail to seriously admit these phenomena. Particularly Hooker's restricted approach unintentionally ignores such phenomena. Such phenomena basically require linguistics, linguistic philosophy and literary study for the fuller understanding of the texts. (see chs. 5-6).

Third, although the main issue is concerned with the contexts of both texts, scholars have not paid enough attention to the *multiple* contexts of Mt 8.16-17, and particularly to the way in which the relationship between Jesus' actions and character is worked out in this passage. This passage is located in the contexts of healing, intertextuality (quotation and allusion), and fulfilment. Although some scholars have examined the context of intertextuality or fulfilment, they do not explore the context of healing at the same time. Even when they have examined intertextuality or fulfilment, the examination is not in terms of the relationship between Jesus' events and character. Therefore, for the main issue, all of these contexts need to be explored particularly in terms of the relationship between Jesus' events and character. *The exploration of the context of fulfilment, more directly than that of the contexts of healing and intertextuality, will shed light on the existence of the relationship between Jesus' healing event and his identity in the fulfilment passage of Mt 8.16-17* (see ch. 4).

Fourth, it is strange that scholars have used various approaches in understanding both texts, except narrative analysis (Novakovic is an exceptional case, but she does not explore Mt 8.16-17 in the whole narrative of Matthew). However, both texts are narrative, a genre defined as "any work of literature that tells a

story”.<sup>370</sup> Therefore, it is significant to apply narrative analysis to both texts. (see chs. 3 and 5)

## **2.2. General Issues of Interpretation in the Intertestamental and Early Christian Period**

In this period, the most important issues of interpretation are the nature of interpretation in Judaism and its relationship with New Testament writers. In 2.2, this study examines a traditional view of the interpretation and the relationship, a new view squarely against the traditional view, and a third view in light of the challenge of the new view.

### **2.2.1. Traditional View**

Generally, when the issue of the interpretation in that period was discussed, Moore has been mentioned representatively.<sup>371</sup>

In 1927, Moore, in one of his three bulky volumes, termed Jewish interpretation as “atomistic exegesis which interprets sentences, clauses, phrases and even single words independently of the context or the historical occasion, ...combines them with other similarly detached utterances and makes use of analogy of expressions, often by purely verbal association”. He added, “The interpretation of the Scriptures in the New Testament is of precisely the same kind.”<sup>372</sup>

His view has had a lot of influence on scholars such as McCasland, Mead and Sundberg.<sup>373</sup> In a similar vein, even Longenecker, after studying the New Testament’s Use of the Old, warns, “We cannot possibly reproduce the revelatory stance of peshet interpretation, nor the atomistic manipulations of midrash, nor the circumstantial or ad hominem thrust of a particular polemic of that day—nor should we try.”<sup>374</sup>

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<sup>370</sup> Powell, *What...*, 23.

<sup>371</sup> See Rosner, B.S., *Paul’s Scripture and Ethics: A Study of 1 Corinthians 5-7* (Leiden/New York: Brill, 1994), 5-6.

<sup>372</sup> Moore, *Judaism...*, 1:248, 250; For him, this seemed to be caused by their view that Old Testament as true both in whole and in various sized part; see McCasland, S.V., “Matthew Twists the Scriptures”, in Beale (ed.), *The Right...*, 151 n.1.

<sup>373</sup> McCasland, “Matthew...”, 146-52; Mead, R.T., “A Dissenting Opinion about Respect for Context in Old Testament Quotations”, in Beale (ed.), *The Right...*, 153-66, esp., 160 n.20, 163 n.25; Sundberg, “Response...”, 182-94, esp. 193 n.47;

<sup>374</sup> Longenecker, R.N., “Who is the Prophet Talking About?: Some Reflections on the New Testament’s Use of the Old”, *Them* 13 (1987), 8 [4-8]; idem, *Biblical...*, 214-20; cf. Beale, *Handbook...*, 2, nn.2-3.

However, there are other scholars, who have different views. Childs argues, “Midrash is, above all, an interpretation of a canonical text within the context and for the religious purposes of a community, and is not just embellishment of tradition.”<sup>375</sup> In addition, Dodd also took a different view. According to Marshall, his work is “the first major contribution to the study for the use of the Old Testament in the New Testament” since half century ago.<sup>376</sup> Dodd demonstrates that throughout the New Testament, “there are numerous and scattered quotes that derive from the same few Old Testament contexts”. From this phenomenon, he draws a conclusion that “New Testament authors were aware of broad contexts and did not focus merely on single verses independent of the segment from which they were drawn”.<sup>377</sup> Some scholars such as Gundry and Marshall follow Dodd.<sup>378</sup>

### 2.2.2. A New View

In 1992, Instone-Brewer published an elaborate, significant work, *Techniques and Assumptions in Jewish Exegesis before 70 CE*.<sup>379</sup> According to Instone-Brewer, scribal exegetical assumptions are 1) Scripture is totally self-consistent; 2) every detail in Scripture is significant; 3) Scripture is understood according to its context; 4) Scripture does not have a secondary meaning; 5) there is only one valid text form of Scripture.<sup>380</sup> After exploring exegesis in scribal and non-scribal traditions respectively,<sup>381</sup> he, unlike Moore and Longenecker, concludes, “The result of the present study shows that the predecessors of the rabbis before 70 CE did not interpret Scripture out of context, did not look for any meaning in Scripture other than the plain sense, and did not change the text to fit their interpretation, though the later rabbis did all these things. If the conclusions of this work are correct it demands a fresh examination of the New Testament, which may yet provide a model for the

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<sup>375</sup> Childs, B., “Midrash and the Old Testament”, in Reumann, J., *Understanding the Sacred Text* (Valley Forge: Judson Press, 1972), 49 [47-59]; see also Snodgrass, K., “The Old Testament in the New”, in Beale (ed.), *The Right...*, 42, “In the earlier rabbinic material, midrashic interpretation is fairly straightforward, but later rabbinic practices often focused more on individual words or even letters. The result is a ‘creative’ exegesis in which the original concern of the text is often lost.”

<sup>376</sup> Marshall, “Counter...”, 197.

<sup>377</sup> See 2.1.1; Dodd, *According...*, 110, 126-27.

<sup>378</sup> Gundry, *The Use...*, 205-208; Marshall, “Counter...”, 195-202.

<sup>379</sup> Instone-Brewer, D., *Techniques and Assumptions in Jewish Exegesis before 70 CE* (Tübingen: Mohr Siebeck, 1992).

<sup>380</sup> Instone-Brewer, *Techniques...*, 165-71.

<sup>381</sup> Instone-Brewer, *Techniques...*, 11-176, “exegesis in scribal traditions”; 177- 221, “exegesis in non-scribal tradition”.

modern exegete.”<sup>382</sup> He adds, “Every single scribal exegesis examined could be quoted as an example to show that Scripture was interpreted according to its context”.<sup>383</sup>

His view is followed by some scholars such as Gignilliat and Rydelnik.<sup>384</sup> Scholars, who want to assert the traditional view, are charged with the onus of proof to falsify Instone-Brewer’s view.

### 2.2.3. A Third View

This study has not found any scholar who directly argues against Instone-Brewer’s view, although Novakovic views as “oversimplification” his claim that Josephus, the Qumran community, and Philo had a common view of Scripture.<sup>385</sup> This criticism does not allege differences in terms of the method of scribal exegesis. Even Novakovic herself changed her stance from asserting the traditional view in her article in 2008<sup>386</sup> to a new view, “The reader must assess each text on its own, rather than simply presume the presence or absence of contextual considerations.”<sup>387</sup> In fact, such a view has already been argued by Hays, Hübner and Beale.<sup>388</sup>

Up to the present, no one has provided any historical document which directly shows the dependence of New Testament writers on a prevalent Jewish hermeneutic. Therefore, until such a document is found, it is methodologically better to explore the way that New Testament writers interpret their Scriptures from their own writings,

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<sup>382</sup> Instone-Brewer, *Techniques...*, 1.

<sup>383</sup> Instone-Brewer, *Techniques...*, 167.

<sup>384</sup> Gignilliat, M., *Paul and Isaiah’s Servants: Paul’s Theological Reading of Isaiah 40-66 in 2 Corinthians 5:14-6:10* (London/New York: T&T Clark, 2007), 8 n.31, “groundbreaking study”; Rydelnik, M., *The Messianic Hope: Is the Hebrew Bible Really Messianic?* (Nashville, TN: B&H, 2010) 106-107; “One problem with citing midrashic background as the explanation of the New Testament’s exegesis of the Old is that this is historically anachronistic. It is based on rabbinic exegesis of a later time but substantially misunderstands how pre-AD 70 Jewish interpreters used biblical texts.”

<sup>385</sup> Novakovic, L., *Raised from the Dead according to Scripture: The Role of Israel’s Scripture in the Early Christian Interpretations of Jesus’ Resurrection* (London/New York: Bloomsbury T&T Clark, 2012), 53-65.

<sup>386</sup> Novakovic, “Matthew’s...”, 147-62.

<sup>387</sup> Novakovic, *Raised...*, 62,

<sup>388</sup> Hays, R. *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 11; Hübner, H., *Biblische Theologie des Neuen Testaments: Prolegomena* (Göttingen: Vandenhoeck & Ruprecht, 1990), 1:258-59, “Es stellte sich nämlich bei den Vorarbeiten zu dieser Biblischen Theologie des Neuen Testaments heraus, dass z.B. Paulus durch sein exegetisches Vorgehen recht eigentümlich die uns bekannten jüdischen Auslegungsmethoden modifizierte... Deren Modifikation durch Paulus ist für seiner theologischen Umgang mit der Schrift das Entscheidende!”; Beale, *Handbook...*, 3-4.

apart from Jewish ways of interpretation. This stance is taken by the present study, which also follows such scholars as Hays, Hübner and Beale previously mentioned.

### **2.3. The Use of Isaiah in Early Jewish and Christian Writings**

Here this study examines the use of Isaiah in early Jewish writings and then in Christian writings. The term “early Jewish writings” means writings in the second temple period, and the term “Christian writings” means mainly the books of the New Testament.

#### **2.3.1. The Use of Isaiah in Early Jewish Writings**

According to Brooke, the scrolls discovered in the Qumran caves are generally classified into three groups. First, about a quarter of the manuscripts are “compositions that are considered to reflect the life of the community at Qumran and the wider movement of which it was a part”. Second, about half of the manuscripts are “general Jewish literature of the late Second Temple period.... Several of these compositions are in Aramaic”. Third, about a quarter of the extant manuscripts contain “the so-called ‘biblical’ scrolls, though the label ‘biblical’ is somewhat anachronistic”.<sup>389</sup> Among Old Testament books, the book of Isaiah is one of the best attested books at Qumran,<sup>390</sup> while the book is one of the books most often quoted or alluded to by New Testament writers.<sup>391</sup>

Yet, Blenkinsopp acknowledges that despite “the discovery of ancient manuscript material at Qumran”, it does not suffice for “the history of the last two or three centuries of Second Temple Judaism”.<sup>392</sup> However, there are other Second Temple Jewish texts which show how the Jews of that time understood Isaiah. Hengel, exploring the effective history of Isa 52.13-53.12 in the pre-Christian period,

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<sup>389</sup> Brooke, G.J., “On Isaiah at Qumran”, in Mathews, C. and Tull, P.K. (eds.), *“As Those Who are Taught”*: *The Interpretation of Isaiah from the LXX to the SBL* (Atlanta: SBL, 2006), 69; for a comprehensive list of all the published manuscripts of Isaiah from the Judean desert, see Ulrich, E., “An Index to the Contents of the Isaiah Manuscripts from the Judean Desert”, in Broyles, C.C. and Evans, C.A. (eds.), *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition* vol. 2 (Leiden/New York/Köln: Brill, 1997), 477-80; Flint, P., “The Isaiah Scrolls from the Judean Desert”, in Broyles and Evans (eds.), *Writing...*, 481-89.

<sup>390</sup> See Vander Kam, J.C., *The Dead Sea Scrolls Today* (Grand Rapids: Eerdmans, 2010<sup>2</sup>), 49, notes that the book of Ps is represented by 34 or 36 copies; Dt 30 or 32 copies; Isa 21 copies.

<sup>391</sup> According to UBS<sup>4</sup>, Ps are quoted 81 times, Isa 66 times, and Dt 50 times; cf. NA<sup>27</sup> notes that Ps are quoted 110 times, Isa 103 times, and Dt 54 times.

<sup>392</sup> Blenkinsopp, J., *Opening the Sealed Book: Interpretations of the Book of Isaiah in Late Antiquity* (Grand Rapids/Cambridge: Eerdmans, 2006), 89.

notes that with Ben Sira around 200 B.C.E., “people were applying Isaiah’s *whole* work to the eschatological future”.<sup>393</sup> Williams adds, “Similarly, a Qumran text describes Isaiah as ‘the prophet for the last days’ (4Q174 frags. 1-2 line 15)”.<sup>394</sup>

In addition, Hengel also argues that Isa 52.13-53.12 has affected Zechariah 12.9-13.1 and 13.7-9.<sup>395</sup> These passages of Zechariah are significant for understanding Jesus, and thus, Nolland treats them and other passages in Zechariah (see also 4.2 and 4.3).<sup>396</sup> If Hengel’s argument is right, there is a possibility that the servant in Isa 52.13-53.12 is related to the figures in those passages, and consequently, Jesus. Hengel traces the effects to the book of Daniel also.<sup>397</sup> In addition, he examines the influence of Isa 52.13-53.12 upon the Testament of Moses, the *Similitudes of 1 Enoch*, Wisdom 2 and 5, Testament of Benjamin 3.8, the *Self-Glorification Hymn* (4Q491 frag. 11 Col. I=4Q491c), and others.<sup>398</sup>

In summary, he underlines that the influence of Isa 52.13-53.12 upon other texts is “exerted by the motif of exaltation in Isa 52.13-15 together with 53.11”. This motif is applied to “the true Israel or the righteous ones in Daniel 11-12, allusively in the Testament of Moses 10.9-10, clearly in Wisdom 2 and 5, and possibly in the *Self-Glorification Hymn* 4Q491”. For him, 1QIsa<sup>a</sup> is “the evidence of a messianic interpretation, probably applied—as the Aramaic *Apocryphon of Levi*<sup>b</sup> (4Q541) suggests—to the end time high priest”. The *Self-Glorification Hymn* (4Q491) could possibly be the same, although “admittedly the suffering is only hinted at”. He adds, “The motif of vicarious atoning death” in the MT Isa 52.13-53.12 “recedes more or less into the background in the other pre-Christian texts”.<sup>399</sup> However, it is important that there are documents which understood Isa 52.13-53.12 in terms of Messiah at least.

It is well known that 1QIsa<sup>a</sup> may understand Isa 52.13-53.12 in terms of the Messiah. The meaning of the noun מְשִׁיחַ is supposedly known as “disfigurement (of

<sup>393</sup> Hengel, M. and Bailey, D., “The Effective History of Isaiah 53 in the Pre-Christian Period”, in Janowski, B. and Stuhlmacher, P. (eds.), *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources* (Grand Rapids/Cambridge: Eerdmans, 2004), 82-85 (italics original); Kooij, A. van der, “Interpretation of the Book of Isaiah in the Septuagint and in Other Ancient Versions”, in McGinnis, C.M. and Tull, P.K. (eds.), *“As Those Who are Taught”: The Interpretation of Isaiah from the LXX to the SBL* (Atlanta: SBL, 2006), 50.

<sup>394</sup> Williams, C.H., “The Testimony of Isaiah and Johannine Christology”, in McGinnis and Tull (eds.), *“As...”, 107.*

<sup>395</sup> Hengel and Bailey, “The Effective...”, 85-90.

<sup>396</sup> Nolland, J., “The King as Shepherd: The Role of Deutero-Zechariah in Matthew”, in Hatina (ed.), *Biblical...*, 133-46.

<sup>397</sup> Hengel and Bailey, “The Effective...”, 90-98.

<sup>398</sup> Hengel and Bailey, “The Effective...”, 99-145.

<sup>399</sup> Hengel and Bailey, “The Effective...”, 145-46; Blomberg, “Matthew”, 32.



face)".<sup>400</sup> This word is generally viewed as a *hapax legomenon*, and its meaning is uncertain. The LXX translates it as ἀδοξήσει "[your (form/appearance)] will be (inglorious/without glory/held in no esteem)", but scholars do not directly take this Greek as its genuine meaning. Some scholars doubt the Masoretic pointing, and read Hophal participle, "disfigured". North admits the word to be a *hapax legomenon*, meaning "a disfiguring [from man his appearance: 14bα]", but does not read Hophal participle. In view of מִסְתַּר "a hiding of face" in 53.3bα, he argues that the Masoretic pointing may stand. Either way, there is no difference in meaning.<sup>401</sup>

However, GP are not satisfied with this meaning because of the form of the word and the context of the passage, although they admit that even the Aq, Th, Sym and Syr imply the Hophal participle absolute מִשְׁחָה or construct מִשְׁחָה meaning "disfigured".<sup>402</sup> According to GP, there are no other instances of a noun מִשְׁחָה meaning 'ruin', and the word with this meaning could originate from one of the three other nouns: מִשְׁחָה, מִשְׁחָה and מִשְׁחָה, which mean "ruin". Yet, apart from the case here in 14bα, the form of מִשְׁחָה itself occurs only in connection with the anointing oil.<sup>403</sup> The form of מִשְׁחָה may also be parsed as the construct of the noun מִשְׁחָה, which originates from the verb מָשַׁח, "smear, anoint".<sup>404</sup> Thus, there is some possibility that מִשְׁחָה means "anointing". However, if the word means "disfigurement", it is identified as a *hapax legomenon*. GP admit both possibilities of "anointing" and "ruining" as in Daniel 8.24-25 and 9.24-27,<sup>405</sup> but argues for "anointing" in view of the structure of the passage concerning "as..., so..., so...".<sup>406</sup>

This argument can be reinforced by Brownlee's study of 1QIsa<sup>a</sup>. Brownlee had once followed Torrey's explanation: מִשְׁחָה is a kind of "composite reading combining two separate verbal readings: *moshḥât* and *nishḥat*", both of which literally mean "marred".<sup>407</sup> Later Brownlee reverted to the older interpretation, and argued that if

<sup>400</sup> BDB, 1008; *DCH* 5:519; *HALAT* 2:609.

<sup>401</sup> North, *The Second...*, 228.

<sup>402</sup> GP, 294, admit that the LXX can also be a loose rendering of מִשְׁחָה.

<sup>403</sup> As they have discovered, in the Old Testament the exact form of מִשְׁחָה occurs 7 times, apart from that in Isa 52.14bα. In these occurrences, this form is always related to מִשְׁחָה: "a holy anointing [oil, מִשְׁחָה]" in Ex 30.25 (twice), 30.31, Lev 10.7, 21.12; "the consecrated potion (to/of)" in Lev 7.35 (twice).

<sup>404</sup> See BDB, 603; *DCH* 5:515-18; *HALAT* 2:608.

<sup>405</sup> In these passages, the related words occur 7 times: 8.24 (twice); 25; 9.24; 25; 26 (twice); here these words refer to ruining or anointing.

<sup>406</sup> GP, 290-94. For various views of the relationship between 14a (as מִשְׁחָה), 14bα (so מִן) and 15aa (so מִן), see Westermann, *Isaiah...*, 253-54; Motyer, *The Prophecy...*, 425; Oswalt, *The Book...*, 379 n.80.

<sup>407</sup> Brownlee, W., *The Meaning of the Qumran Scrolls for the Bible with special attention to the Book of Isaiah* (New York: Oxford University Press, 1964), 210; Torrey, *The Second...*, 415-16.

the word *mishhât* is indeed nominal, it is an ambiguous form which in the present construction can mean either “marring” or “anointing”.<sup>408</sup>

Nevertheless, he reads “I anoint” rather than “my marring”<sup>409</sup> in 14b<sub>a</sub> in 1QIsa<sup>a</sup> for several reasons: (1) the correlation of the Messianic reading of Isa 52.14 with other Qumran texts (the Qumran Society Manual or Manual of Discipline; “At that time God will purify by His truth all the deeds of *a man*; and He will refine *him more than* the sons of men.” 1Q S iv, 20; see also 1Q S viii, 3-4.; (2) the correlation of “anointed” and “sprinkle” in 15a<sub>a</sub>; (3) the literal parallel of Psalm 45.8 “... *anointed you / ... beyond your fellows.*”; (4) the Messianic interpretation of Isa 52.13 in the Tg, etc. Although the second reason is related to the other semantic issue of “sprinkle/startle” in 15a<sub>a</sub>, Brownlee’s reasons are very supportive in reading מִשְׁחָה in the MT as “anointing”.<sup>410</sup>

Hanna, after treating the text-critical issue of the copies of the book of Isaiah in the Second Temple period,<sup>411</sup> also traces specific Isaian passages to Qumran writings, various apocalypses, the Psalms of Solomon and Sibylline Oracles. He concentrates on Isa 10.33-11.10, 6.1-13, and “the so-called Servant Songs”, whose “influence is among the greatest and most widespread”.<sup>412</sup> He demonstrates that Isa 10.33-11.10 is found in the *Rule of Blessings* (1QSb), the *War Rule* (4Q285 5), the *Isaiah Pesher* (4QpIsa<sup>a</sup> [4Q161]),<sup>413</sup> the final two psalms in the 18 *Psalms of Solomon*, the *Similitudes of Enoch*, 4 *Ezra*, and the third *Sibylline Oracle*. To this first exploration, he adds, “That a messianic understanding of Isa 10.34-11.10 continued in Judaism in the rabbinic period and beyond is shown by such texts as *j. Ber.* 2.4 (15b), the Targum on Isa 11.1-10, and *Sefer Zerubbabel* (*BHM* II. 54-57)”.<sup>414</sup> The importance of this exploration is that the “messianic beliefs” of Second Temple Jews is “undeniable and unsurprising—given its content”.<sup>415</sup>

<sup>408</sup> See Brownlee, W., “*Mšhty* (Is. 52:14 1QIsa<sup>a</sup>)”, *BASOR* 132 (1953), 11.

<sup>409</sup> See *DSSB*, 359, “so was *he marred*” (n.1152, Possibly, *my marring*; their italics for notes).

<sup>410</sup> For the same opinion, see Kutscher, *The Language...*, 262; Barthélemy, *Critique...*, 387-90.

<sup>411</sup> Hanna, D.D., “Isaiah within Judaism of the Second Temple Period”, in Moyise, S. and Menken, M.J.J. (eds.), *Isaiah in the New Testament* (London/New York: T&T Clark, 2005), 8-11; for the issue of the possibility of 1QIsa<sup>a</sup> 52.14b<sub>a</sub> to describe the servant as the Messiah, see Brooke, “On...”, 73-77; Brownlee, “*Mšhty*...”, 11.

<sup>412</sup> Hanna, “Isaiah...”, 9-10.

<sup>413</sup> Blenkinsopp, *Opening...*, 119, “4QSefer ha-Milhama (“The Book of War”)... seems to present the eschatological Davidic Messiah.”

<sup>414</sup> Hannah, “Isaiah...”, 21-22, notes, “It also passed into early Christianity, as *Thes* 2.8; *Rom* 15.12; *1 Pet* 4.14; *Rev* 5.5; 19.11-21, *Asc. Isa* 4.18 and, perhaps, *Mt* 2.23 attest.”

<sup>415</sup> Hanna, “Isaiah...”, 22.

In his second exploration relating to Isa 6.1-13, he also shows that this passage influenced “a number of different areas, but especially apocalyptic visions of God and the liturgy”.<sup>416</sup>

Particularly, in his third exploration concerning “the Servant Songs”, firstly, he provides instances that they are interpreted as non-Messianic: 4Q436 and 4Q437 (Isa 49.2) and 1QpHab (Isa 42.1).<sup>417</sup> However, he adds, “the identification of the ‘Servant’ or ‘Elect One’<sup>418</sup> of Isaiah’s Servant songs with Israel or the righteous within Israel is far older”. He notes that many scholars have discovered “a midrash on the fourth Servant song in the story of the persecution and subsequent vindication of the righteous man in the Wisdom of Solomon 1-6”.<sup>419</sup> Secondly, the *Similitudes of Enoch* pursues the “messianic exegesis of the Isaianic Servant songs at the greatest length”. Here “Elect One” (1 En. 40.5; 45.3-4; 49.2, 4, etc. cf. Isa 42.1) is “one of the two most popular designations for the Messiah”, will “pronounce judgement on the nations” (1 En. 45.3; 61.8-9 cf. Isa 42.1d). 1 En. 48.1-10 is “deeply indebted to Isa 49.1-7”. Similarly, 1 En. 62-63 is “indebted to Isa 52.13-53.12 and functions as something of a midrash on Isaiah’s so-called fourth Servant song”. He adds, however, “the Elect One or Son of Man is not thought to suffer, as Isaiah’s servant does, or even as ‘the righteous’ in Daniel, the *Habbakkuk Pesher* and Wisdom”.<sup>420</sup> He also provides the instances of *Sib. Or. iii.* 708-13 (Isa 49.1 LXX) and the *Targum of Isaiah* (Isa 52.13-53.12).<sup>421</sup>

Consequently, he concludes that, as “the range of Second Temple Jewish texts” treated here shows, “it is hardly surprising that early Christians also found this prophet particularly useful in the proclamation of their message”.<sup>422</sup>

As shown, it was possible that Isaiah was understood to be eschatological, and includes Messianic passages such as Isa 52.13-53.12.<sup>423</sup> Thus, it is reasonable to explore Isa 53.4a quoted in Mt 8.16-17 in terms of the Messiah (see chs. 4-5).

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<sup>416</sup> Hanna, “Isaiah...”, 22-27.

<sup>417</sup> Hanna, “Isaiah...”, 28-29.

<sup>418</sup> See Blenkinsopp, *Opening...*, 193-97.

<sup>419</sup> Hanna, “Isaiah...”, 29-30.

<sup>420</sup> Hanna, “Isaiah...”, 31-32.

<sup>421</sup> Hanna, “Isaiah...”, 32; cf. Blenkinsopp, *Opening...*, 211, “the Messianic Apocalypse (4Q521)”.

<sup>422</sup> Hanna, “Isaiah...”, 33.

<sup>423</sup> For an elaborate exploration of “the servant of Yhwh”, see Jeremias, J., “παῖς θεοῦ”, *TDNT* 5: 677-717.

### 2.3.2. The Use of Isaiah in Early Christian Writings

Watts explains that with about “100 citations and some 500 allusions, Isaiah is the most frequently referenced single work in the New Testament”.<sup>424</sup> Therefore, it is not overstatement to say that the influence of the book of Isaiah is “everywhere in the New Testament documents”.<sup>425</sup> It is intriguing that the “distribution” of the passages quoted from the book of Isaiah is “remarkably even”.<sup>426</sup> Childs observes that New Testament writers’ usage of Isaiah “varies greatly in terms of context, literary technique, and theological function”.<sup>427</sup> He adds, “Certain topics are essentially predominant: the fulfilment of God’s eschatological promise of salvation; the identity of Jesus as Messiah, saviour, and Lord; the suffering servant; the hardening of Israel; the righteousness of God; the inclusion of the Gentiles; divine reconciliation and restoration; and God’s final victory”.<sup>428</sup> In this respect, Isaiah is “a single most helpful book of the Old Testament”.<sup>429</sup>

Here the present study briefly examines the use of Isaiah in New Testament books individually in order to sketch the general tendency of the effect of Isaiah upon each related New Testament books (for individual passages relating to Isaiah, see

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<sup>424</sup> Watts, R.E., “Isaiah in the New Testament”, in Firth, D.G. and Williamson, H.G.M. (eds.), *Interpreting Isaiah: Issues and Approaches* (Nottingham: Apollos, 2009), 213 n.1 “Only the larger psalms compilation has more references”; he seems to use NA<sup>27</sup> in counting the numbers of quotations and allusions of Isaiah in the New Testament; for others’ counting, see Nicole, R., “The New Testament Use of the Old Testament”, 13-14; Snodgrass, “The Use...”, 35; for such a problem, see also Porter S.E., “The Use of Old Testament in the New Testament” in Evans, C.A. and Sanders, J.A. (eds.), *Early Christian Interpretation of the Scriptures of Israel: Investigations Proposals* (Sheffield: Sheffield Academic Press, 1997), 88-89.

<sup>425</sup> Moyise, S. and Menken, M.J.J., “Introduction” in Moyise, S. and Menken, M.J.J. (eds.), *Isaiah in the New Testament* (London/New York: T&T Clark, 2005), 1 [1-5].

<sup>426</sup> Evans, C.A., “From Gospel to Gospel”, in Broyles and Evans (eds.), *Writing...*, 651, notes that “the distribution is remarkably even” (150 quotations and allusions from Isa 1-39; 168 from Isa 40-55; 89 from Isa 56-66)” according to UBS<sup>2</sup>.

<sup>427</sup> Childs, B.S., *The Struggle to Understand Isaiah as Christian Scripture* (Grand Rapids/Cambridge: Eerdmans, 2004), 5.

<sup>428</sup> Childs, *The Struggle...*, 5; According to Rydelnik, *The Messianic...*, 74, the book of Isaiah “addresses ancient issues with a messianic perspective”; he adds, “While Judah would indeed be oppressed by Assyria and taken captive by Babylon, redemption would not come in those days. Rather, the hope of Israel was in the future Davidic king (Isa 9.6; 11.1-10) who would be called Immanuel (Isa 7.14). he would come as a Servant-King (Isa 42.1-9; 49.1-13; 50.4-11) who would provide a sacrificial atonement for Israel and the world (Isa 52.13-53.12). The remnant of Israel, to whom the book is addressed, was to find their comfort and hope not in Cyrus (Isa 45.1) but in the future messianic king (Isa 61.1-4)”.

<sup>429</sup> Sanders, J.A., “Isaiah in Luke”, in Evans, C.A. and Sanders, J.A. (eds.), *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (Eugene, OR: Wipf and Stock, 2001), 14, “Isaiah was apparently a single most helpful book of the Old Testament in assisting the early church to understand the sufferings and crucifixion of the Christ; it aided the understanding of nearly every phase of Jesus’ life, ministry, death, and resurrection”.

4.2-3).<sup>430</sup> Although there are not many scholars appropriate for this purpose, fortunately, several scholars present their studies of the relationship between Isaiah and each New Testament book respectively.<sup>431</sup>

For the sake of convenience, the relationship between Matthew and Isaiah is treated at the end of this part.

1) According to UBS<sup>4</sup>, Mark quotes Isaiah five times: Isa 40.3 LXX (Mk 1.3), 6.9-10 LXX (Mk 4.12), 29.13 LXX (Mk 7.6-7), 56.7 (Mk 11.17), 45.21 (Mk 12.32b).

For Hooker, it “seems clear” that the book of Isaiah is important for Mark, for he begins his “Gospel about Jesus Christ” with “a quotation which he attributes to Isaiah”. In addition, this is “the only ‘editorial’ quotation in the whole Gospel”. It directly establishes “that the Gospel proclaimed here was ‘announced beforehand in sacred scriptures through his prophets’”. Thus, this quotation in Mark 1.2-3 is “the equivalent of all the ‘fulfilment-quotations’ in Matthew put together”.<sup>432</sup> She adds, “It would seem then that this opening quotation is understood by Mark to be programmatic: the key to understanding what this ‘Gospel’ -or ‘Good News’- might be is to be found in the book of Isaiah”.<sup>433</sup> In comparison with Mt 3.3 (Isa 40.3 LXX cf. Mt 11.0/Isa 40.3) and Luke 3.4 (Isa 40.3 cf. Lk 7.27/Mal 3.1) she briefly explains that the assumption of both Matthean priority and Marcan Priority can explain the difference between Mark 1.2-3 and the related Matthean and Marcan passages. However, she asserts the pre-Markan tradition.<sup>434</sup> These three assumptions can explain such difference, without showing one’s superiority to the other two assumptions (see 2.4).

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<sup>430</sup> For the issue of “Jesus’ own understanding of his mission and death as the origin of the New Testament’s Christological interpretation of Isa 52.13-53.12” and the issue of “individual understanding or corporate understanding of the servant”, see Stuhlmacher, P., “Isaiah 53 in the Gospels and Acts”, in Janowski and Stuhlmacher (eds.), *The Suffering...*, 147-62 (see also 5.3); Betz, O., “Jesus and Isaiah 53”, in Bellinger and Farmer (eds.), *Jesus...*, 70-87; for the issue of “substitution and transference of guilt”, see Hofius, O., “The fourth Servant Song in the New Testament Letters”, in Janowski and Stuhlmacher (eds.), *The Suffering...*, 163-88;

<sup>431</sup> For example, Old Testament scholars such as Childs and Blenkinsopp, and New Testament scholars included in the book, Moyise, S. and Menken, M.J.J. (eds.), *Isaiah in the New Testament*; in this book, 5, Moyise and Menken confidently state, “The New Testament writings that have been included are those in which Isaiah plays a major role, and so this collection gives an accurate overview of the significance of Isaiah in the New Testament.”

<sup>432</sup> Hooker, M.D., “Isaiah in Mark’s Gospel”, in Moyise and Menken (eds.), *Isaiah...*, 35.

<sup>433</sup> Hooker, “Isaiah...”, 35.

<sup>434</sup> Hooker, “Isaiah...”, 35-36.

She raises questions: Why did Mark attribute the ‘mixed’ quotation [Ex 23.20, Mal 3.1, Isa40.3] to Isaiah? Was it “a mistake” or a “‘deliberate’ mistake”? The latter means that Isaiah was “so important for him that it seems necessary to establish straight away that the Good News about Jesus Christ was the fulfilment of what had been promised through Isaiah”. The answer to this question can be found “only by examining the way in which he uses Isaiah” here and in other places in Mark. In relation to the importance, first, she points out that later chapters of Isaiah make his book “the obvious source” of “God’s eschatological salvation”. In addition, a verb relating to the noun (εὐαγγέλιον: “Good News”, “Gospel”) is used of “proclaiming the good news of God’s rule” in the alter chapters of LXX Isaiah.<sup>435</sup> Second, in relation to the quotation from Exodus-Malachi, Mark makes sure that “his reader will immediately understand that John’s only purpose is to point forward to the one who follows him”. In Isa 40.3, “the Lord” was God, whom Mark has identified with Christ.

She has found the importance of the introductory quotations in John’s preparing the way of the Lord by proclaiming a baptism of “repentance for the forgiveness of sins”. However, after Jesus begins his ministry, not everyone receives his proclamation, and then his coming “will inevitably mean judgment, as well as salvation”. She finds the theme of repentance and forgiveness in the next quotation in 4.12.<sup>436</sup>

Hooker treats several Isaianic quotations in Mark. In this treatment, she argues that although Isa 34.4 (Mk 13.24-25) is not a citation, it “would clearly evoke memories of the prophetic threat of judgement among Mark’s Jewish readers, together with those gentiles familiar with the Jewish scriptures”.<sup>437</sup> (This is very impressive in contrast to her assertion of “the atomistic use” of Scripture; see 2.1.12).

However, she still argues against the relationship between Jesus and the servant. Particularly the heavenly voice in Mark 1.11 and 9.11 has no overlap with the LXX. She criticises scholars who assume “that there was a particular figure (present or future) known as ‘the Servant of Yhwh’, with whom Jesus was here identified”.<sup>438</sup> She views the servant as just “various individuals” called by God “my

<sup>435</sup> For the noun and verb in relation the LXX, Hooker, “Isaiah...”, 36-37, refers to Watts, R., *Isaiah’s New Exodus in Mark* (Tübingen: Mohr Siebeck, 1997), 96-99.

<sup>436</sup> Hooker, “Isaiah...”, 38.

<sup>437</sup> Hooker, “Isaiah...”, 43-44.

<sup>438</sup> Hooker, “Isaiah...”, 46, (according her argument, in other places also it is wrong to identify Jesus

Servant”. She too easily generalises the meaning of the servant or destroys the differentiation of the sorts of the servant (for the uniqueness of the servant in Isa 52.13-53.12, see 5.3). She also argues the difference between ” λύτρον in Mark 10.45 and ׀ִ׀ִ׀ִ in Isa 52.13-53.12 with the same logic as in her *Jesus and the Servant* in 1959 (for this issue, see 5.1.7).<sup>439</sup> It is noteworthy that she thinks that some are in the list of allusions in NA<sup>27</sup> “superfluous”, or “fanciful” and unsatisfactory (for the issue of quotations and allusions, see 4.2).<sup>440</sup>

For the opening proclamation, Watts, more confidently than Hooker, designates the significance of Isa 40.3 (Mk 1.3) in that its “classic summons to prepare for Yhwh’s coming to deliver his exiled people is key to Mark’s opening”.<sup>441</sup> In this quotation, he sees the importance of John as a forerunner, which “places emphasis on who and what he ‘foreruns’”. Consequently, he underlines that “Mark implicitly *identifies* Jesus with neither a prophet nor a messianic figure but Yhwh’s own personal presence”.<sup>442</sup>

Mark’s proclamation of “the good news (*euangelion*) of Jesus Christ” (Mk 1.2-3) catches Childs’ attention also. According to him, the noun in the LXX occurs twice with the meaning “reward for bringing good news”; however, the verb *euangelizomai* appears particularly in Isa 40-55, and speaks “in eschatological terms of the entrance of God’s promised divine rule”. This term also has Hellenistic roots relating to “the emperor cult of Rome, which also promised a new world order”.<sup>443</sup> Commenting on “a catena formed with a conflation of three passages: Ex 23.20, Mal 3.1, and Isa 40.3”, Childs presents “a wide consensus that, although the basic texts are from the Septuagint, several factors point to the evangelist’s knowledge of Hebrew. Both Malachi 3 and Isaiah 40 use the phrase ‘prepare the way’, which is not evident in the Greek”.<sup>444</sup>

He views Mark’s quotation here not merely as “a formal prologue”, but as “a key for understanding his entire witness to the identity of Jesus Christ. He presents

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as the servant).

<sup>439</sup> Hooker, “Isaiah...”, 47-48.

<sup>440</sup> Hooker, “Isaiah...”, 45.

<sup>441</sup> Watts, “Isaiah...”, 215 n.10, refers to Marcus, J., *The Way of the Lord* (Louisville: Westminster John Knox, 1992); Watts, *Isaiah’s...*

<sup>442</sup> Watts, “Isaiah...”, 215-16 (italics mine).

<sup>443</sup> Childs, *The Struggle...*, 12, refers to Bauer, W., *A Greek-English Lexicon* (1952<sup>4</sup>), 318.

<sup>444</sup> Childs, *The Struggle...*, 12.

the story of Jesus as gospel, the coming triumphant rule of God”.<sup>445</sup> In sum, Childs states that Mark uses the Old Testament as “a conceptual, theological framework that renders his story as gospel”.<sup>446</sup> This implies that the intertextuality between the Old Testament and the New Testament calls for more than a semantic approach focussing on individual words. Therefore, it is necessary to explore the intertextuality not only in terms of words but also concepts (ideas, thought) (see chs. 1, 5-6).

2) According to UBS<sup>4</sup>, Luke quotes Isaiah five times in his Gospel: Isa 40.3-5 LXX (Lk 3.4-6), 61.1-2 LXX (Lk 4.18-19), 6.9 LXX (Lk 8.10), 56.7 (Lk 19.46), 53.12 (Lk 22.37), and five times in his Acts: Isa 66.12 (Act 7.49-50), 53.7-8 LXX (Act 8.32-33), 55.3 LXX (Act 13.34), 49.6 (Act 13.47), 6.9-10 LXX (Act 28.26-27).

Focussing on Luke 4.16-30, Childs notes that in “the Jewish-Hellenistic milieu of first-century Palestine”, “one can assume that the Torah reading from a prescribed text had already occurred”. However, “the reading from the prophets (Haftorah) was not yet fixed at this period”. This means that “Jesus intentionally chose a familiar text from Isaiah 61.” The Lucan form of the text read is “a conflation of Isa 61.1, 58.6, and 61.2.”<sup>447</sup> He notes that “the Greek verb ‘to preach the good news’ (*euangelizesthai*) renders the Hebrew idiom of Deutero-Isaiah”. Here “Luke’s point is that what Isaiah announced, Jesus is now seen doing”.<sup>448</sup>

Childs considers the question, “how to interpret this New Testament passage with its Jewish-Hellenistic form of Luke’s portrayal”, and examines an essay of Sanders. In this essay Sanders uses “comparative midrash”,<sup>449</sup> that is, to examine “midrashic exegesis that developed in a trajectory from the Septuagint, Targum, Qumran, and rabbinic tradition through to the New Testament”.<sup>450</sup> Treating this essay, Childs criticises his assumption “that the setting of the rabbinic synagogue or the ‘school of Qumran’ provides a close analogy to the early Christian”. The issue in

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<sup>445</sup> Childs, *The Struggle...*, 13.

<sup>446</sup> Childs, *The Struggle...*, 13.

<sup>447</sup> Childs, *The Struggle...*, 13; two phrases “to heal the broken-hearted” and “the day of the vengeance of our God” are omitted from the LXX.

<sup>448</sup> Childs, *The Struggle...*, 13-14, refers to Fitzmyer, J.A., *The Gospel According to Luke* (New York: Doubleday, 1981), 1:532.

<sup>449</sup> See Sanders, J.A., “From Isaiah 61 to Luke 4”, in Evans and Sanders (eds.), *Luke...*, 46 [46-69]; in this essay, he attempts to “sketch a history of the function of Isa 61.1-3 from its appearance in the Tanak to its role in the Lukan account of Jesus’ appearance and sermon in the Nazareth synagogue” with the method of “comparative midrash”; see also his “Isaiah...”, 20-25.

<sup>450</sup> Childs, *The Struggle...*, 14.



Luke 4, Childs argues, is “not conflicting midrashic exegesis, but rather the claims of Jesus of brining to fulfilment the prophetic promise of God’s eschatological salvation by his very presence”. Consequently, in terms of methodology, Childs argues that despite Lucan text’s sharing “many formal features with its Jewish-Hellenistic milieu”, “the fact of its totally different substantive context revealed in Jesus Christ calls for the greatest caution in identifying the preaching of the gospel with midrashic exegesis” (see also 2.2.1).<sup>451</sup>

Seccombe studies Luke in order to answer the question “how far Luke might have been influenced not only by certain *texts* in Isaiah but also by wider *themes*”.<sup>452</sup> He explores Luke according to two themes: “the Nazareth sermon” and “the Servant”. For the former, he examines “the Spirit of the Lord”, “Anointed One”, “Εὐαγγελίζομαι”, and “doing good”, as well as for the latter, “suffering Servant”, “exalted Servant”, “the righteous one”, “Luke’s passion narrative”, and “the Mission to the nations”. After his exploration, he concludes “that in approaching quotations from and allusions to Isaiah there is a presumption in favour of Luke’s awareness of their context and wider meaning within Isaiah as a whole.”<sup>453</sup> He shows the importance of themes in dealing with the intertextuality between Luke and Isaiah.

Koet argues, “Luke weaves Isaiah tightly into the structure of his double work, quoting at *crucial* places within the narrative”. His quotations from or allusions to Isaiah are located in “leading chapters”.<sup>454</sup> He has treated quotations and allusions, and argues that “Luke not only knows the quotations, he also takes into account their contexts (at least to some extent), that some passages of Isaiah are more crucial than others, and that some of the ideas [Isaianic themes, the metaphor of “seeing”] in Isaiah are adopted as a blueprint for his work”.<sup>455</sup> On the basis of his exploration of Luke 22.37 in the context of 22.14-38 and Acts 8.34 in its context 8.4-40, he argues that Luke in Acts 8 “makes quite explicit what is hinted at in Luke 22: Jesus is modelled after the Suffering Servant”.<sup>456</sup>

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<sup>451</sup> Childs, *The Struggle...*, 14-15.

<sup>452</sup> Seccombe, “Luke...”, 248 (*italics original*).

<sup>453</sup> Seccombe, “Luke...”, 248-56.

<sup>454</sup> Koet, B.J., “Isaiah in Luke-Acts”, in Moyise and Menken (eds.), *Isaiah...*, 80 (*italics original*).

<sup>455</sup> Koet, “Isaiah...”, 79, 97-100.

<sup>456</sup> Koet, “Isaiah...”, 87-89.

3) According to UBS<sup>4</sup>, John quotes Isaiah four times: Isa 40.3 LXX (Jn 1.23), 54.13 (Jn 6.45), 53.1 LXX (Jn 12.38), 6.10 LXX (Jn 12.40). In dealing with Isa 54:13 (Jn 6:45).

Childs sees John's Gospel as structured into two main sections: 1.19-12.50 and 13.1-20.29. In the first section, "the true nature of Jesus" is witnessed not only by "the contemporaries of Jesus (1.32-34; 1.46-51; 4.27-30, 39-42)", but also by "the crucial figures of the Old Testament: Abraham (8.56), Moses (5.45), and Isaiah". Treating John 12.(40-41), Childs observes that in John 12, two Isaianic quotations, 53.1 and 6.10, are introduced with a formula. Both explain "the hardening of Israel brought about by the mysterious will of God (v.39)". Then, in 12.41 John presents "a commentary explaining Isaiah's purpose: 'Isaiah said this because he saw his glory and spoke of him'." Such sequence of the passage clearly demonstrates that John is speaking of "the glory of Jesus".<sup>457</sup> This is "the vision" of "pre-existent Son". John's *logos* Christology has already presented (Jn 1.1). In Jesus' earthly life "the divine *logos* revealed the glory that had always been his (1.4)".<sup>458</sup> Childs admits that "John's exegetical technique" in 12.41 is "unique among the other evangelists, and has only a distant parallel in Paul (1 Cor 10.4)". This is different from "traditional allegory" or "spiritual meaning distinct from its literal sense". Rather, this is "an approach that adumbrated the church's later trinitarian theology when it spoke of an 'immanent trinity'".<sup>459</sup>

Williams explores the form, function, and location of the quotations. She has found that three of four quotations had already received prominence in early Christian tradition, but each one has been interpreted by John, particularly "in the light of the gospel's Christological concerns". In terms of form, John draws "primarily, but not exclusively, on the LXX version of Isaiah", and the quotations have been woven into their new contexts in various ways: "through interpretative modifications to the wording of their source text and with the aid of citation formulae and explanatory comments on their content". In addition, Isaiah is quoted in 1.23 and 12.38-41, and thus "frame the beginning and end of John's narrative about Jesus' public ministry".<sup>460</sup>

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<sup>457</sup> Childs, *The Struggle...*, 15.

<sup>458</sup> Childs, *The Struggle...*, 15.

<sup>459</sup> Childs, *The Struggle...*, 15-16.

<sup>460</sup> Williams, C.H., "Isaiah in John's Gospel", in Moyise and Menken (eds.), *Isaiah...*, 102, 116; idem, "The Testimony...", 107-108.

She argues, “According to John it is in the light of *Jesus’ identity as the definitive revelation of God* that the scriptural prophecy of Isa 54.13 must be interpreted”.<sup>461</sup> She adds that the quotation is “not only to be understood with reference to Jesus’ own words (6:44-46), but the promise of a new kind of teaching, whose content is true knowledge of God, is said to find its fulfilment in Jesus”.<sup>462</sup> Isaiah’s having seen “his glory” belongs to “the Christological core of John’s gospel (cf. 1.14) and places the prophet firmly within the chain of witness to Jesus’ true identity and the significance of his early mission”.<sup>463</sup>

4) According to UBS<sup>4</sup>, the Epistle to Romans quotes Isaiah 18 times in 17 places: Isa 52.5 LXX (Rom 2.24), 59.7-8 (Rom 3.15-17), 10.22-33 LXX (Rom 9.27-28), 1.9 LXX (Rom 9.29), 8.14, 28.16 LXX (Rom 9.33), 5.27 (Rom 10.15), 53.1 LXX (Rom 10.16), 65.1 LXX (Rom 10.20), 65.2 LXX (Rom 10.21), 29.10 (Rom 11.8), 59.20-21 LXX (Rom 11.26-27a), 27.9 LXX (Rom 11.27b), 40.13 LXX (Rom 11.34), 49.18 (Rom 14.11a), 45.23 LXX (Rom 14.11b), 11.10 LXX (Rom 15.12), 52.15 LXX (Rom 15.21).

According to Childs, critical analysis has focussed on the issues: “Paul’s Greek text of the book of Isaiah, his exegetical techniques in citation, their literary and theological functions and the range of topics emerging from his use of Isaiah citations. Childs argues that although Paul shares throughout features from his Jewish Hellenistic milieu, “his exegesis cannot be easily fitted into one pattern”.<sup>464</sup> According to Koch’s study of Paul’s alterations, Childs explains that some of the alterations are due to Paul’s style, others are due to “Paul’s attempt to ease the bridge from an Old Testament context to his new application. Yet, often there is a conscious effort to reinterpret the meaning of the Old Testament to create a new and different sense”.<sup>465</sup>

In relation to Romans 4.24-25, Childs introduces Sapp’s study that “Paul’s interpretation of Isa 53 in Rom 4.25 and 9.15, 19 serves as a warrant for his doctrine of the atonement through Jesus’ sacrificial death and resurrection”. Sapp draws this

<sup>461</sup> Williams, “Isaiah...”, 106-108 (italics mine).

<sup>462</sup> Williams, “Isaiah...”, 108.

<sup>463</sup> Williams, “Isaiah...”, 116; idem, “The Testimony...”, 115-22.

<sup>464</sup> Childs, *The Struggle...*, 16.

<sup>465</sup> Childs, *The Struggle...*, 16-17, refers to Koch, D.-A., *Die Schrift als Zeuge* (Tübingen: Mohr Siebeck, 1986), 48ff., 230ff., 103 ff., 186.

from the Hebrew textual tradition rather than from the Greek LXX.<sup>466</sup> However, it can still be debatable “whether Paul’s choice of the Hebrew traditions derives from his own exegesis of the Hebrew or is an adoption of an earlier Christian tradition”. Here, the significant hermeneutical implication to be drawn is “the freedom of Paul to tap the resources of the Hebrew, thus departing from the Greek, when the subject matter of the atonement was at stake.”<sup>467</sup>

Childs carefully cautions against many modern biblical scholars’ “very negative evaluation” of Paul’s use of the Old Testament. He designates, “Paul’s point of departure for interpreting Isaiah derived from his Christian conviction that the divine prophecies of the Jewish scriptures had been and were being fulfilled through God’s new eschatological action of salvation through Christ for the sake of Israel and the nations”. Thus, Paul’s genuine exegesis relies on “its bearing witness to its true subject matter, who is Jesus Christ”, in contrast to the axiom of the modern biblical critic that genuine exegesis relies on “recovering a text’s original historical context”. Thus, “there is now a new revelation, a new context, a new divine message”. Paul does not connect the past to the present in terms of historical sequence, but “rather scripture has a voice that speaks”. “It is a living word that confronts its hearers now, it is written ‘for our sake’ (Rom 4.24; 1 Cor 9.10)”.<sup>468</sup>

Wagner notes quotations and states that “among the Pauline letters, Romans contains by far the most quotations of and allusions to Isaiah”. By reading Isaiah and other biblical texts, Paul gains “some of the interpretative leverage he needs to recontextualise and reinterpret the prophet’s oracles as a witness to his gospel and mission”.<sup>469</sup> On the basis of his recent study of Isaiah in Romans, he argues that Paul’s understanding of the Gospel and his long period of labour as apostle to the gentiles “most decisively influence his reading of the prophet”. Conversely, “Isaiah’s oracles help to shape Paul’s conception of his message and mission”.<sup>470</sup> Wagner argues that “Paul turns to Isaianic texts that speak of Israel’s deliverance from judgement and exile and finds there prophetic pre-figurations both of the redemption

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<sup>466</sup> Childs, *The Struggle...*, refers to Sapp, D., “The LXX, 1QIsa, and MT Versions of Isaiah 53 and the Christian Doctrine of Atonement”, in Bellinger and Farmer (eds.), *Jesus...*, 170ff.

<sup>467</sup> Childs, *The Struggle...*, 18.

<sup>468</sup> Childs, *The Struggle...*, 18-19.

<sup>469</sup> Wagner, J.R., “Isaiah in Romans and Galatians”, in Moyise and Menken (eds.), *Isaiah...*, 117-18.

<sup>470</sup> Wagner, “Isaiah ...”, 118, 129; idem, *Heralds of the Good News: Paul and Isaiah ‘In Concert’ in the Letter to the Romans* (Leiden: Brill, 2002).

God has now accomplished for Jews and gentiles in Christ and of the mission of those called to proclaim God's salvation to the ends of the earth".<sup>471</sup> He adds, "Paul does *not* simply employ Isaiah as a convenient source for *proof-texts* to support conclusions reached on other grounds. On the contrary, *his argument is shaped at a deep level by the structure of Isaiah's prophecies*, where God's faithfulness, rather than Israel's infidelity, has the final word."<sup>472</sup>

5) According to UBS<sup>4</sup>, 1 Corinthians quotes Isaiah six times: Isa 29.14 LXX (1 Cor 1.19), 64.4 (1 Cor 2.9), 40.13 LXX (1 Cor 2.16), 28.11-12 (1 Cor 14.21), 22.13 (1 Cor 15.32), 25.8 (1 Cor 15.54). According to UBS<sup>4</sup>, 2 Corinthians quotes Isaiah twice: Isa 49.8 (2 Cor 6.2), 52.11 (2 Cor 6.17a).

For the issue of the relationship between 1 and 2 Corinthians and Isaiah, Wilk begins with introducing his previous studies of the relationship between Paul and Isaiah, where he demonstrates "certain sections of Isaiah have significantly shaped Paul's self-understanding and his theology".<sup>473</sup> This means that Paul does not quote mere words or passages from Isaiah without considering their contexts. In his paper "Isaiah...", he focuses on the "wording, function, meaning and significance" of the quotations and allusions as well as Paul's regard for their Isaianic contexts and his understanding of the texts".<sup>474</sup> His study shows that "Paul has constantly cited from Greek versions".<sup>475</sup> Paul's Isaianic references are significant in that "most of them are located in or near to those sections that are of fundamental importance for his reasoning with the Christian community at Corinth".<sup>476</sup> When Paul interprets such texts, "Paul follows a hermeneutics that interrelates his belief in Christ with his interpretation of Isaiah".<sup>477</sup> One of his conclusions is that in all the instances except

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<sup>471</sup> Wagner, "Isaiah...", 129.

<sup>472</sup> Wagner, "Isaiah...", 129 (italics mine); he also treats Isa 54.1 (Gal 4.27), which is the only one quoted in the Epistle to Galatians, according to UBS<sup>4</sup>.

<sup>473</sup> Wilk, F., "Isaiah in 1 and 2 Corinthians", in Moyise and Menken (eds.), *Isaiah...*, 133, refers to his, *Die Bedeutung des Jesajabuches für Paulus* (Göttingen: Vandenhoeck & Ruprecht, 1998); "Paulus als Interpret der prophetischen Schriften", *KuD* 45 (1999), 284-306; "Paulus als Nutzer, Interpret und Leser des Jesajabuches", in Alkier, S. and Hays, R.B. (eds.), *Die Bible im Dialog der Schriften: Konzepte intertextueller Bibellektüre* (Tübingen: Francke, 2005), 93-116; for his other related studies, see also <https://www.uni-goettingen.de/de/ver%C3%B6ffentlichungen-von-prof-dr-wilk/56475.html> (accessed on 4, June 2016).

<sup>474</sup> Wilk, "Isaiah...", 134.

<sup>475</sup> Wilk, "Isaiah...", 155-56.

<sup>476</sup> Wilk, "Isaiah...", 156-57.

<sup>477</sup> Wilk, "Isaiah...", 158.

one,<sup>478</sup> Paul “took the oracles *together with their contexts* to be prophecies of God’s revelation in Christ”.<sup>479</sup>

6) According to UBS<sup>4</sup>, the Epistle to the Hebrews quotes Isaiah twice, or once when Hebrew 2.13a and 2.13b are seen as one: Isa 8.17 LXX (Heb 2.13a), 8.18 (Heb 2.13b).

Although Hebrews has only one or two quotations, McCullough firmly states, “statistical comparisons of quotations or allusions do not adequately reflect the importance of Isaiah in Hebrews”.<sup>480</sup> In his introduction, he presents three observations: 1) The explicit quotation and allusions clearly give evidence that “the author of Hebrews was familiar with Isaiah”; 2) Isaiah is very extensively quoted and known in the rest of the New Testament; 3) “The explicit quotation from Isaiah and several of the echoes occur in sections of Isaiah where important theological themes found in Hebrews predominate”.<sup>481</sup>

According to his exploration, the whole of Isa 6-9 (cf. Isa 8.17-18 is quoted in Heb 2.13) “contains theological themes which are fundamental to the theology of Hebrews”. The author of Hebrews, in quoting Isa 8.17-18, is “not only referring to words which he found to be particularly applicable to his immediate purposes in chapter 2, but he is also referring to a section of the Old Testament where an important theological theme in Hebrews is illustrated particularly well”. He adds, “It is not possible to ascertain how deliberate this was, but the parallels in thought cannot be ignored.”<sup>482</sup> After exploring six allusions to Isaiah in addition to the quotation(s), he concludes, “In looking at the wider context from which the passages are taken..., we suggest that Isaiah has had a much greater influence on Hebrews than the few explicit references might suggest.”<sup>483</sup>

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<sup>478</sup> Wilk, “Isaiah...”, 157; he in 157 n.95 provides the exception that Paul in 1 Cor 15.32 has interpreted Isa 22.13b as expressing a certain attitude to life which occurs in all times. However, the activity of quotation involves not only its interpretation, but also its application (adaptation) for a new context. In application, the related meaning can be extended, if possible, for the new context, insofar as the meaning is not distorted; cf. Watts, “Isaiah...”, 213-14; Stanley, C.D., *Paul and the Language of Scripture* (Cambridge: Cambridge University Press, 1992), 267-360.

<sup>479</sup> Wilk, F., “Isaiah...”, 157 (italics mine).

<sup>480</sup> McCullough, J.C., “Isaiah in Hebrews”, in Moyise and Menken (eds.), *Isaiah...*, 159.

<sup>481</sup> McCullough, “Isaiah...”, 160.

<sup>482</sup> McCullough, “Isaiah...”, 167.

<sup>483</sup> McCullough, “Isaiah...”, 173.

Watts succinctly explains that the reference of Hebrews 9.28 to “the sacrificial language of Jesus’ being ‘offered’ to bear the sins of many’ seems to have Isa 53.12”.<sup>484</sup> This explanation is probable, and shows the possibility that Mt 8.16-17 also sees Jesus and the servant.

7) According to UBS<sup>4</sup>, 1 Peter quotes Isaiah six times: Isa 40.6-8 (1 Pet 1.24-25), 28.16 LXX (1 Pet 2.6), 8.14 (1 Pet 2.8), 43.20 LXX (1 Pet 2.9a), 43.21 LXX (1 Pet 2.9c), 53.9 (1 Pet 3.10-12).

Moyise begins with the significance of the frequency of quotations from the Old Testament in 1 Peter. “For the size of the book, 1 Peter ranks alongside Romans and Hebrews for the frequency of its explicit Old Testament quotations”.<sup>485</sup> After treating six texts, he states: 1) The author of 1 Peter rarely strays from “the church’s standard proof texts” (Isa 8, 11, 28, 40, 53; here he seems to use “proof texts” in a neutral sense; see 1.4.1) and is obviously indebted to much traditional exegesis; 2) He transfers the honorific titles of Israel to the church “without comment or apparent awareness of the hermeneutics involved”; 3) Schutter’s discovery of the suffering/glory theme is at times forced and would appear to be able to accommodate anything; 4) “Though capable of modifying his source text”, 1 Peter seems to accept that his received text is what the prophets made known, with no awareness that it sometimes differs from the Hebrew or indeed other Greek versions”.<sup>486</sup> He adds that the indebtedness of the author of 1 Peter to Isaiah “is clear and goes beyond mere proof-texting”.<sup>487</sup>

Emphasising that 1 Peter is “rich with Isaian materials”, Watts also briefly treats several quotations from Isaiah in 1 Peter.<sup>488</sup> Particularly it is impressive that 1 Peter 2.6-8 quotes both Isa 28.16 and 8.14, “whereby Christ is the promised stone”, “a sure foundation” for believers and “a rock of offence” for unbelievers. Hence, the believers are a “chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness

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<sup>484</sup> Watts, “Isaiah...”, 229,

<sup>485</sup> Moyise, S., “Isaiah in 1 Peter”, in Moyise and Menken (eds.), *Isaiah...*, 175, n.1, notes, “According to the list of quotations in UBS<sup>4</sup>, the average number of verses per quotation is: Rom, 7.2; Heb, 8.1; 1 Pet, 8.7; Gal, 12.5; 1 Cor, 17.8; Mt, 19.8”.

<sup>486</sup> Moyise, “Isaiah...”, 188.

<sup>487</sup> Moyise, “Isaiah...”, 188.

<sup>488</sup> Watts, “Isaiah...”, 229.

into his marvellous light (1 Pet 2.9)". 1 Peter 2.9 quotes Isa 43.20b-21, "the promise of the new exodus" (derived from Exodus 19.5-6), in which God's people will walk in his glorious light (Isa 42.16; 51.4; 58.8, 10; 60.1, 19).<sup>489</sup> Consequently, Watts has found the "new exodus" motif (cf. Isa 35, 40-66) in 1 Peter also. He adds, "That all of this is in fulfilment of Isaiah's hopes is confirmed by perhaps the New Testament's clearest identification, in 2.22-25, of Jesus with the suffering servant of Isaiah 53 (vv. 4-7, 9, 12)".<sup>490</sup> This implies that Matthew may also identify Jesus as the servant in Isa 52.13-53.12.

8) According to UBS<sup>4</sup>, Revelation does not quote Isaiah.

In his previous study, *Isaiah and Prophetic Traditions...*, Fekkes contributed to "the understanding of Revelation's use of the Old Testament".<sup>491</sup> In an article on the basis of the study, he notes that Revelation contains "approximately 150 Old Testament allusions that are generally accepted as certain or virtually certain".<sup>492</sup> He adds, "The prophecies of Isaiah have been as formative for John as for the Gospel writers and Paul". Then, he provides the examples according to the thematic categories such as "Christological titles" and "descriptions and throneroom visions".<sup>493</sup> In conclusion, he maintains, "Many biblical applications in Revelation could as easily be attributed to a non-Christian Jew with messianic and/or nationalistic concerns".<sup>494</sup>

Mathewson mentions that the language of Revelation is "saturated with the OT by means of allusion and echo".<sup>495</sup> He follows Fekkes' classification of allusions into four thematic categories in his *Isaiah and Prophetic Traditions...*, and explores such allusions under four headings: "Visionary Experience and Language"; "Christological Titles and Descriptions"; "Eschatological Judgement"; "Eschatological Salvation".<sup>496</sup> After his explorations of such allusions, he confirms

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<sup>489</sup> Watts, "Isaiah...", 230.

<sup>490</sup> Watts, "Isaiah...", 230.

<sup>491</sup> McGinnis, C.M. and Tull, P.K., "Remembering the Former Things: The History of Interpretation and Critical Scholarship", in McGinnis and Tull (eds.), *As...*, 18, refers to Fekkes, J. III, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development* (Sheffield: JSOT Press, 1994).

<sup>492</sup> Fekkes, J. III, "Isaiah and the Book of Revelation: John the Prophet as a Fourth Isaiah?", in McGinnis and Tull (eds.), *As...*, 131.

<sup>493</sup> Fekkes, "Isaiah...", 132-42.

<sup>494</sup> Fekkes, "Isaiah...", 142.

<sup>495</sup> Mathewson, D., "Isaiah in Revelation", in Moyise and Menken (eds.), *Isaiah...*, 189.

<sup>496</sup> Mathewson, "Isaiah...", 190-91; 191-96; 196-200; 200-209.



that Isaiah “plays a formative role in Revelation”. In addition, Fekkes’ four thematic categories offer “a ready means of comprehending the overall strategy of the author’s allusions to Isaiah”.<sup>497</sup>

According to his study, John often uses Isaiah “in a manner consistent with the original meaning and function of Isaiah”. However, John does not slavishly follow his OT predecessors, but freely modifies his sources or applies them to different contexts and situations.<sup>498</sup> Thus, “texts about God are now applied to Christ, and texts which originally applied to Israel now apply to the transcultural people of God, the church (Isa 54.11-12 in Rev 21.12-14, 18-20)”. He adds, “By alluding to texts from Isaiah, John creates his own fresh composition, yet at the same time his work continues to resonate with the deeper tones of those prior texts”.<sup>499</sup>

As for “solecisms” in Revelation, it is noteworthy that Beale argues that such solecisms point to their use as signals for the presence of Old Testament allusions.<sup>500</sup> By exegetical analysis of some solecisms, he demonstrates that “a number of the expressions appear irregular because John is carrying over the exact grammatical form of the Old Testament wording in order to create ‘syntactical dissonance’, which causes the reader/hearer to pause and increase their chances of recognising the unusual wording to be an Old Testament allusion.” He adds, “Sometimes the precise grammar from the Old Testament passage is not retained, but stylistic Semitisms or, more usually, Septuagintalisms are incorporated in order to create the dissonance, so that the fuller clause of which the solecism is part can more quickly be recognised as an Old Testament allusion”.<sup>501</sup> If so, this indirectly supports Jeremias’ argument for the relationship between λύτρον and ἡμεῖς (see #1 in 5.1.7.A).

9) According to UBS<sup>4</sup>, Matthew quotes Isaiah 11 or 10 (if Mt 12.18-20 and 12.21 are seen as one) times: Isa 7.14 LXX (Mt 1.23a), 8.8, 10 LXX (Mt 1.23b), 40.3 LXX (Mt 3.3), 9.1-2 (Mt 4.15-16), 53.4 (Mt 8.17), 42.1-3 (Mt 12.18-20), 42.4 LXX (Mt

<sup>497</sup> Mathewson, “Isaiah...”, 209; however, Fekkes uses more than four categories in his article, “Isaiah...”, 132-42.

<sup>498</sup> If John’s purpose in some passages is not to interpret his predecessors, but to reveal God’s plan in different contexts and situations, this is reasonable.

<sup>499</sup> Mathewson, “Isaiah...”, 209-10.

<sup>500</sup> Beale, G.K., “Solecisms in the Apocalypse as Signals for the Presence of Old Testament Allusions: A Selective Analysis of Revelation 1-22”, in Evans and Sanders (eds.), *Early...*, 421-46; idem, “Revelation”, in Carson and Williamson (eds.), *It...*, 332.

<sup>501</sup> Beale, “Solecisms...”, 442-43.

12.21), 6.9-10 LXX (Mt 13.14-15), 29.13 LXX (Mt 15.8-9), 62.11 (Mt 21.5), 56.7 (Mt 21.13).

Leske begins with his “three major concerns”: 1) “The message of Jesus and the Gospels must be studied primarily from the perspective of the Jewish heritage”, because Jesus “grew up in a Jewish household and in the Jewish heritage”;<sup>502</sup> 2) Studies need to accept “the Jewish nature of the Gospel of Matthew”, because this Gospel is “replete with Semitisms and OT quotations and allusions” (here he warns, “To interpret Matthew through Mark and Q would be to destroy the integrity of the Matthean account”; for this issue, see 2.4);<sup>503</sup> 3) “The hopes of restoration expressed particularly in 2 and 3 Isaiah and how these hopes were developed in later prophetic writings were the basis of the message of Jesus as presented in Matthew’s Gospel”.<sup>504</sup>

After tracing the effects of “Second Isaiah” upon several “textual traditions”,<sup>505</sup> he explores the “prophetic tradition” of Isaiah in Matthew under the titles such as “the importance of Galilee” (Nazareth: Isa 11.1, 53.2, 60.2); “the proclamation of the kingdom in word and deed” (the good news and restoration of the Kingdom: Isa 40.9, 52.7; 29.18-20, 35.5-7, 41.17-20, 42.7, 18-22, 61.1-3); “Law and Righteousness in the prophetic tradition in Matthew’s Gospel” (*tora*—God’s word: Isa 1.10; 2.3; 5.25, etc.); “Jesus’ mission” (relating to “the role of Servant Israel”); and “Christology in Matthew”. Under this last title, he treats Isa 52.13-53.12 in addition to “Second Isaiah” in relation to Matthew. He sees the servant as Israel, and the events of Isa 52.13-53.12 as “Israel’s experience of the exile”. Against this background, he understands Jesus to be “exemplifying the Servant in himself and training his disciples to fulfil the role of the Servant Israel”.<sup>506</sup> However, he does not provide the reason why Jesus should do it, if Isa 52.13-53.12 had already been fulfilled and Israel had been redeemed (in Isa 52.13-53.12, the servant solves not only the problem of the TIS of Israel, but also that of other people; see 5.2-3). This shows the importance of the

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<sup>502</sup> Leske, A.M., “Isaiah and Matthew: The Prophetic Influence in the First Gospel, A Report on Current Research”, in Bellinger and Farmer (eds.), *Jesus...*, 152. This is probable. However, this needs to be complemented by the (Jewish) nature of the authors or texts of the Gospels, because the nature of authors may colour the description of the message and Gospels, or reflect it in the texts.

<sup>503</sup> Leske, “Isaiah...”, 152-55; here he rejects B.H. Street’s view that Matthew “re-Judaized the gentile Gospel of Mark and a saying source Q.

<sup>504</sup> Leske, “Isaiah...”, 155-56.

<sup>505</sup> Leske, “Isaiah...”, 157-62, (see also Hengel in 2.3.1)

<sup>506</sup> Leske, “Isaiah...”, 168.

understanding of Isa 52.13-53.12 in treating the relationship between Matthew (8.16-17) and Isaiah (53.4a). (for the issue of the identity of the servant in Isa 52.13-53.12, see #.1 in 2.1.12; 5.3).

Childs argues that Matthew's use of the Old Testament, particularly his application of 'formula quotations' is "one of the most characteristic features" in developing "his Christology".<sup>507</sup> Luz asserts that modern interpreter cannot maintain the fulfilment of Old Testament (Isaian) prophecies.<sup>508</sup> In treating Isa 7.14 in Mt 1.23, Childs criticises Luz in that he (and "a historical reconstructed interpretation") fail(s) to reckon with the messianic shaping of the larger Isaianic narrative context, specifically by the function of Immanuel in chapter 9, and the larger narrative of chapters 7-11 within an eschatological framework".<sup>509</sup> This implies the importance of larger context in exploring the intertextuality of Matthew and Isaiah (see chs. 4-6).

While Watts briefly treats several Isaian quotations in Matthew, he argues, "Citing Isa 53.4, Mt 8.16-17 implies that Jesus' removal of Israel's illness both testifies to Israel's inaugurated new-exodus liberation and identifies him as the servant whose suffering will eventually complete it."<sup>510</sup> This is probable, but he does not prove the identification.

Beaton, treating the quotations from Isaiah, concentrates on "the functional and theological role" of the quotations from Isaiah in Matthew. The former is related to the context and the latter to Matthew's "broader theology".<sup>511</sup> He, like Watts commenting on the quotation of Isa 40.3 in Mark 1.2, succinctly underlines, "The quotations of Isa 40.3 serve to validate John's role and Jesus's own place and identity".<sup>512</sup> When he treats Mt 8.16-17 (Isa 53.4a), he makes it certain that this quotation is related to Jesus' physical healing, and the verb "take and carry" emphasises Jesus' "servanthood".<sup>513</sup>

In conclusion, Beaton notes that Matthew's quotations of Isaiah are used to describe "Jesus' life and ministry from the circumstances of his birth (7.14), to his

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<sup>507</sup> Childs, *The Struggle...*, 9-10 (italics mine).

<sup>508</sup> Luz, U., *Matthew 1-7* (Edinburgh: T&T Clark, 1989), 124.

<sup>509</sup> Childs, *The Struggle...*, 10-11; idem, *Isaiah*, 62-106; for a similar exploration, see Hamilton, J.M., Jr., "The Virgin Will Conceive": Typological Fulfilment in Matthew 1:18-23" in Gurtner, D. and Nolland, J. (eds.), *Built upon the Rock: Studies in the Gospel of Matthew* (Grand Rapids/Cambridge: Eerdmans, 2008), 228-47.

<sup>510</sup> Watts, "Isaiah...", 220.

<sup>511</sup> Beaton, "Isaiah...", 64.

<sup>512</sup> Beaton, "Isaiah...", 66; cf. Watts, "Isaiah...", 215-16.

<sup>513</sup> Beaton, "Isaiah", 69-70.

move to Capernaum (8.23b-9.1), his healings (Isa 53.4a; 42.1-4), and other such elements”.<sup>514</sup> Beaton highlights that Isaian quotations contribute much to “Matthew’s already rich Christology”, “eschatology”, “healing” and other themes.<sup>515</sup> He argues that Isaian quotations are not “proof-texts”, but are used “in a highly sophisticated manner that imparts to the Gospel intricate layers of meaning”.<sup>516</sup> (This needs to be proved in relation to Mt 8.16-17 (Isa 53.4a), which the present study aims to do). Unfortunately, he in his article asserts, “Whatever Matthew’s ideas were concerning Jesus and his relationship to the Servant in Isaiah, there seems to exist no notion of a Suffering Servant: rather, Jesus is the one who brings the long-anticipated salvation of God to the people for their healing and restoration.”<sup>517</sup> The former assertion is neither appropriate for the story of the Jesus of suffering, death and resurrection, nor shows Matthew’s intention to particularly quote Isa 53.4a in the locus of Mt 8.16-17. Unlike Beaton, Blenkinsopp asserts, “The healings... correspond to one aspect of the Servant profile and prepare for the principal point of correspondence, namely, persecution, suffering, and violent death”. Unfortunately, Blenkinsopp does not explain this in detail (for the intention of Matthew quoting Isa 53.4a, see chs.5-6).

For the issue of the structure of Matthew, Patrick treats “ten distinct citations” of Matthew from Isaiah with a rhetorical approach.<sup>518</sup> According to him, “the number ten corresponds to an intriguing Rabbinic tradition of which Matthew was arguably aware”. In treating the citations, he attempts to “reinforce Matthew’s interpretation of the wider passage in Isaiah from which the citation was selected”.<sup>519</sup>

Although the aim to find the structure by treating the citations is possible, Patrick’s approach seems to include inappropriate explanations. For example, on the micro level, he attempts to classify “distinct healing stories” in Mt 8-9 “neatly” into two groups of five healings “in precisely the same order: an outcast [8.1-4/9.9], a child [8.5-13/9.18-19, 23-26], an older woman [8.14-16/9.20-22], a double healing

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<sup>514</sup> Beaton, “Isaiah”, 76.

<sup>515</sup> Beaton, “Isaiah”, 76-78.

<sup>516</sup> Beaton, “Isaiah”, 75-76; here he explains “proof-texts” as “passages that are removed from their original context and imbued with an altered meaning in their freshly contrived context”; Beaton does not treat this issue in detail in this article, but explores it in his book, *Isaiah’s...*; (see also 2.1.10).

<sup>517</sup> Beaton, “Isaiah”, 77.

<sup>518</sup> Patrick, “Matthew’s...”, 53 n.40, distinguishes “quotation”, “which could be explicit or implicit”, and “citation”, “which has an introductory comment appealing to the authority of what was written or spoken by the prophets” (for the issue of various uses and definitions of such terms as quotation, allusion, echo, see 4.2).

<sup>519</sup> Patrick, “Matthew’s...”, 43.

[8.18-9.1/9.27-31], and an unusual healing [9.1-8/9.32-34] that functions as a sign about the identity of the Messiah”. However, it is not natural to classify the case of calling Matthew into healing cases, and make five parallel healings. The saying including the “sick” in Mt 8.12 is a proverb, which uses physical illness as a metaphor for spiritual need.<sup>520</sup> On the macro level, into the ten Isaianic citations, he includes Mt 21.4-5. However, in this passage the quotation is directly related to Zechariah 9.9 more than Isa 62.11, for the fulfilment is concerned with Jesus’s riding on a donkey (and her colt). In addition, Mt 26.31-32 does not include Isaian passage but Zechariah 13.7-9. However, he included this into the ten Isaian citations, on the basis that Mt 27.9-10 attributes to Jeremiah “despite the coming almost entirely from Zechariah 11”.<sup>521</sup> However, Mt 27.9-10 attributes the passage of Zechariah to Jeremiah, not Isaiah.

Nevertheless, it may be accepted that Isaian quotations affect the structure of Matthew’s Gospel to some degree. In addition, Patrick notes that Matthew’s Gospel offers “a Messianic exposition of Isaiah”, and thus is ideal for instructing Christians “for the purpose of evangelism”, “because every ‘unbelieving’ Jewish synagogue would similarly possess a copy of Isaiah, making discussion of Messianic fulfilment far easier.”<sup>522</sup>

In the beginning of treating the relationship between Isaiah and Matthew, Blenkinsopp raises the issue of the death of Jesus. If “the death of Jesus as messiah” was beyond belief, it had to be shown: 1) “that his messianic identity was not in keeping with current expectations”; 2), “that Jesus anticipated and freely accepted his death at the hands of others”; 3), “that such a death was foretold in the Scriptures and was therefore part of a history divinely preordained and predetermined”. Therefore, the Gospels assert “the noncontingency of the death”.<sup>523</sup> He briefly explains the situation of Mt 26.54 and 56 as the beginning point of Jesus’ death in Matthew’s narrative, and argues, “The only Scripture text which fulfilled the conditions stated above was the panegyric on the Servant of the Lord in Isa 52.13-53.12”.<sup>524</sup> This is probable (see 6.1.2).

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<sup>520</sup> Patrick, “Matthew’s...”, 66-68; for this understanding and examples, see France, *Matthew...*, 353-54; Osborne, *Matthew*, 336; Davies and Allison, *Matthew* 2:103.

<sup>521</sup> Patrick, “Matthew’s...”, 55.

<sup>522</sup> Patrick, “Matthew’s...”, 54 n.43.

<sup>523</sup> Blenkinsopp, *Opening...*, 130.

<sup>524</sup> Blenkinsopp, *Opening...*, 130-31; he adds, “Neither Daniel 7 nor the *Similitudes of Enoch* (1 En

## Conclusion

These scholars suggest several points. First, the explorations show the complex issue of the Vorlage of the New Testament writers: the MT, LXX, or others.<sup>525</sup> Second, there are many New Testament books in which Isaiah “plays a major role”.<sup>526</sup> Then, the Gospel of Matthew may be understood in this stream (see chs 5-6). Third, their explorations ultimately support Dodd’s argument: the use of the early church of the Old Testament is not fragmentary, but concentrates on certain fields including Isaiah.<sup>527</sup> Consequently, such use contributes to the sub-structure of the New Testament (see 2.1.1). Fourth, these scholars in their respective ways perform more than a mere exploration of the immediate context. This implies that the issue of the relationship between two texts in the Old Testament and New Testament respectively calls for studies more than the exploration of the immediate context (see chs. 4-6). Fifth, these scholars directly or indirectly trace themes related to the passages at issue. This suggests that Mt 8.16-17 needs to be studied in terms of theme (see 4.1).

## 2.4. Synoptic Issues (Problem)

To briefly explain these issues, a comparison of the passages of the first three Gospels shows “remarkable similarities and agreements among them”, “such that their accounts are often almost word for word identical”. However, such comparison also demonstrates “striking disagreements between them” such as “different versions of Jesus’ sayings, different versions of events, and indeed a considerable amount of

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37-71) says anything about the death or resurrection of a Son of Man; for similar points, see Walck, L.W., *The Son of Man in the Parables of Enoch and in Matthew* (New York/London: Bloomsbury, 2011), 2-13, 50-221, 226-51.

<sup>525</sup> See Moyise and Menken, “Introduction”, 5, “It seems that the large majority of the quotations from the book of Isaiah in the New Testament comes from the LXX.... Nevertheless, there are some instances where influence of the Hebrew text can be demonstrated, or where there are indications that the author made use of a LXX text that had been revised towards the Hebrew. New Testament writers also modified their Isaiah text when modification was necessary in their eyes; on the whole, this process of change and the devices used in it do not significantly differ from what was accepted in contemporary Judaism. What differs is often the theological motive behind the alterations.”

<sup>526</sup> Moyise and Menken, “Introduction”, 5.

<sup>527</sup> In his final remarks, Watts, “Isaiah...”, 232-33, viewing the quotations from and allusions to Isaiah in terms of “exodus/new exodus motif”, argues, “This kind of coherence [of exodus/new exodus motif] is unlikely to be the product of isolated and near-sighted proof-texting. Instead, Isaiah’s narrative of God’s dealings with his people provides a perhaps even the, dominant conceptual frame work by which Jesus and his later interpreters conceived their self-identity. Eschatologically speaking, the salvation Jesus brings is that of which Isaiah spoke, being drawn largely through exclusively from his messianic (chs 9, 11) and return-from-exile (chs. 35, 40-66) hopes of a gloriously renewed Zion”.

material which is not shared by all three, or indeed which occurs in only one Gospel.”<sup>528</sup> The phenomenon of agreements, particularly, the “close verbal agreements” has led scholars to the consideration of some kind of literary dependence between Synoptic Gospels beyond oral sources.<sup>529</sup>

Matthew has all but about 50 of Mark’s 662 verses. There is a common order between Matthew and Mark, particularly in the second half of Matthews Gospel. Matthew has some 230 verses in common with Luke, most of which contain sayings of Jesus.<sup>530</sup> Therefore, there have been various discussions about their literary dependence.

Theoretically, there may be “eighteen fundamental ways” in which three Gospels may be related to each other.<sup>531</sup>

1. (linear)  $A \rightarrow B \rightarrow C$  (six ways= $3!$ )
2. (from two to the remaining one)  $A \swarrow C \nwarrow B$  (three ways= ${}_3C_2$ )
3. (from one to the remaining two)  $B \swarrow A \searrow C$  (three ways= ${}_3C_1$ )
4. (from one to the remaining two and from the second to the third)  $A \rightarrow B \rightarrow C$  (six ways= $3!$ )

However, since the end of 20<sup>th</sup> century in Germany and Streeter’s *Four Gospels* (1924) in the UK, Markan priority (the two document hypothesis) has been the accepted view.<sup>532</sup> According to this view, Mark wrote his Gospel first; Matthew

<sup>528</sup> Riches, J., *Matthew* (London/New York: T&T Clark International, 1997, 2004), 20; Holdsworth, J., *The Same but Different: The Synoptic Gospels* (Norwich: Canterbury, 2006), 1-7.

<sup>529</sup> Riches, *Matthew*, 23, 10, also notes that Matthew has all but about 50 of Mark’s 662 verses; there is a common order between Matthew and Mark, particularly in the second half of Matthew’s Gospel. Matthew has some 230 verses in common with Luke, most of which contain sayings of Jesus. Stein, R.H., *The Synoptic Problem: An Introduction* (Nottingham: IVP, 1988), 29-44, also provides “agreement in wording”, and then “agreement in order” and “agreement in parenthetical material”.

<sup>530</sup> Riches, *Matthew*, 10.

<sup>531</sup> See Farmer, W.R., *The Synoptic Problem: A Critical Analysis* (New York: Macmillan, 1964), 208-209.

<sup>532</sup> Riches, *Matthew*, 23; Tuckett, C.M., “The Current State of the Synoptic Problem” in Foster, P., et al (eds.), *New Studies in the Synoptic Problem: Oxford Conference, April 2008: Essays in Honour of Christopher M. Tuckett* (Leuven: Peeters, 2011), 9-10 [9-50].

and Luke independently combined Mark with the sayings source Q together with some material of their own.<sup>533</sup>

Because of the minor agreements of Matthew and Luke against Mark<sup>534</sup> and “Q” problem,<sup>535</sup> in the last third of the 20<sup>th</sup> century, “the Two Gospel (or Griesbach) Hypothesis” (Mt→Lk→Mk) and “Farrer (or Farrer-Goulder) hypothesis” (Mk→Mt→Lk) were suggested. These hypotheses are appropriate for “Occam’s razor”.<sup>536</sup> However, Tuckett, advocating the Two Documentary Hypothesis (Markan priority), is not satisfied with such solutions, because it may make it “complex” to understand the writing of the Gospels.<sup>537</sup>

Although Tuckett considers “Multiple Source hypotheses” and those hypotheses, there is another significant hypothesis proposed by Linnemann. She provides data relating to Synoptic issues (problem), and her new fundamental interpretation of the data.<sup>538</sup> According to her, “Similarity in content is... no proof of

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<sup>533</sup> Sim, D.C., “Matthew and the Synoptic Problem”, in Foster, P., et al (eds.), *New...*, 187 [187-208]; Riches, *Matthew*, 23.

<sup>534</sup> For this issue, see Peabody, D.B., et al (eds.) *One Gospel from Two: Mark’s Use of Matthew and Luke* (Harrisburg/London/New York: Trinity Press International, 2002), 1-16; Sim, “Matthew...”, 187-88; Streeter, B.H., *The Four Gospels: A Study of Origins* (London: Macmillan, 1924), 293-331; Farmer, W.R., *The Synoptic Problem: A Critical Analysis* (Dillsboro, NC: Western North Carolina Press, 1976); 118-52; Tuckett, “The Current...”, 31-33; idem, *The Revival of the Griesbach Hypothesis: An Analysis and Appraisal* (Cambridge: Cambridge University Press, 1983), 61-75.

<sup>535</sup> Riches, *Matthew*, 27-28, succinctly summarises the problem: “Was Q a written document or a relatively discrete oral tradition? ... Arguments for a written document have to be based on principally on evidence of common order between Matthew and Luke. Here it is problematic that there is not the same degree of order in the Q material as there is in the Markan material.... This suggests to many that there were different versions of Q circulating and that Matthew and Luke used different versions. This is further supported by the very considerable differences in wording and phraseology between some of the material in Matthew and Luke. The more one becomes aware of these differences, however, the more one might feel inclined to see Q as a relatively coherent body of oral tradition, rather than as a series of documents.”; Stein, *The Synoptic...*, 111, “Whether Q was a single written source, whether Q consisted of a collection of several different fragments, whether Q consisted of a combination of written and oral traditions, whether Q consisted of various oral traditions, or, less probably, was a single unified oral tradition are questions that are unlikely to be resolved in the immediate future.”; see also Mournet, T.C., *Oral Tradition and Literary Dependency: Variability and Stability in Synoptic Tradition and Q* (Tübingen: Mohr Siebeck, 2005); the articles in Goodacre, M. and Perrin, N. (eds.), *Questioning Q: A Multidimensional Critique* (London: SPCK, 2004); Goodacre, M. *The Case against Q: Studies in Markan Priority and the Synoptic Problem* (Harrisburg, PA: Trinity Press International, 2002); Kloppenborg, J.S., *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis, MN: Fortress/Edinburgh, T&T Clark, 2000).

<sup>536</sup> Tuckett, “The Current...”, 12-14; “Occam’s razor”: “*entia rerum non sunt multiplicanda praeter necessitatem*” (entities should not be multiplied beyond necessity).

<sup>537</sup> Tuckett, “The Current...”, 15-18.

<sup>538</sup> Linnemann, E., *Is There a Synoptic Problem: Rethinking the Literary Dependence of the First Three Gospels* (Grand Rapids: Baker, 1993), 149, “The material shared by Matthew and Mark comprises 55.46 percent of Matthew; material shared by Luke and Mark comprises 42.91 percent of Luke.” (75-82); “50.43 percent of the three Synoptic Gospels follow a similar narrative sequence, 76.65 percent of the sequence in Mark and Luke is similar.” (83-96); “the extent of parallelism between Matthew and Mark [is]... 46.5 percent, and between Mark and Luke 36.17 percent, based on



literary dependence, for it could just as easily be due to historical rather than literary factors”. In relation to a similar narrative sequence, she argues that it “could as well be due to the actual sequence of the events reported.” Particularly, her “quantitative cross-sectional Synoptic investigation showed that only 22.17 percent of the words examined that are parallel in all three Synoptics are totally identical. In Matthew and Mark the amount is 40.99 percent; in Luke and Mark it is 34.29 percent. The differences in wording of parallel verses come to 95.68 percent in Matthew and Mark and 100.43 percent in Mark and Luke. *Such data do not favour literary dependence among the three Synoptics.*”<sup>539</sup> She emphasises “the recollection of eyewitness [to Jesus]”, “gathered corporate recollections”, eyewitnesses’ testimonies and “the testimony of the Fathers” in understanding the origin of the Gospels.<sup>540</sup>

In such a situation without consensus, if one hypothesis can satisfactorily explain all the phenomena, part of which other hypotheses cannot explain, the hypothesis may be true of Synoptic Gospels.<sup>541</sup> However, not only previous hypotheses and Linnemann’s hypothesis but also others<sup>542</sup> can explain the phenomena according to their own hypotheses to some degree.<sup>543</sup> The philosophy of science does not always guarantee that the simplicity of the framework of explanation is the best criterion for deciding the best explanation of the truth.<sup>544</sup> In addition, Wenham confesses, “I found myself in the Synoptic Problem Seminar of the Society for New Testament Studies, whose members were in disagreement over every aspect of the subject. When this internal group disbanded in 1982 they had sadly to confess that after twelve years’ work they had not reached a common mind

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the entire Gospel of Mark (97-108).”

<sup>539</sup> Linnemann, *Is...*, 149 (italics mine); 109-130; see also Burkett, D., *Rethinking the Gospel Source: From Proto-Mark to Mark* (London: T&T Clark International, 2004).

<sup>540</sup> Linnemann, *Is...*, 177-91.

<sup>541</sup> See Kuhn, *The Structure...*, ch. 4.

<sup>542</sup> At least there are 5 sorts of Markan priority, 2 sorts of Matthean priority, one Jerusalem school of Lucan priority, 3 sorts of non-priority; see <http://www.hypotyposeis.org/synoptic-problem/2004/09/overview-of-proposed-solutions.html> (accessed on 7, Dec. 2015); see also [https://en.wikipedia.org/wiki/Synoptic\\_Gospels](https://en.wikipedia.org/wiki/Synoptic_Gospels) (accessed on the same date).

<sup>543</sup> See Thomas, R.L. (ed.), *Three Views on the Origins of the Synoptic Gospels* (Grand Rapids: Kregel, 2002), ch. 1 (the case for the Markan priority view), ch. 2 (the case for the Two-Gospel view), ch. 3 (the case for the independence view); each chapter includes the responses by the other two viewers; <http://www.hypotyposeis.org/synoptic-problem/> and [https://en.wikipedia.org/wiki/Synoptic\\_Gospels](https://en.wikipedia.org/wiki/Synoptic_Gospels) (accessed on 7, Dec. 2015); see also Kloppenborg, J.S., “Synopses and the Synoptic Problem”, in Foster, et al. (eds.), *New...*, 51-85.

<sup>544</sup> See Kuhn, *The Structure...*, chs. 6-10.

on a single issue.”.<sup>545</sup> The situation seems to be the same in the “Oxford Conference” held in April 2008.<sup>546</sup>

Furthermore, narrative analysis has no affinity with such hypotheses (except Linnemann’s hypothesis seeing the Gospels as being written independently). As Powell explains, “Real readers may find that they do have knowledge (e.g. information from the other Gospels) that the implied reader of a given narrative lacks. Such knowledge can spoil the intended effect of the story.... It is necessary to know everything that the text assumes the reader knows and to ‘forget’ everything that the text does not assume the reader knows.”<sup>547</sup>

However, only when the present study needs to treat a Matthean passage apart from its narrative sequence and to find its distinctiveness in comparison with Mark’s or Luke’s, this study assumes Markan priority, which has “continuing popularity”.<sup>548</sup> Nevertheless, this study does not suppose that Matthew has randomly taken Markan passages, but argues that he has strategically selected them for unfolding his narrative. This is because it recognises Matthew’s thoughtful strategy that he, even if on the assumption of Markan priority, does not take all of the Mark’s gospel,<sup>549</sup> and that he uses sources other than Mark in his narrative.

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<sup>545</sup> Wenham, J., *Redating Matthew, Mark, & Luke: A Fresh Assault on the Synoptic Problem* (Downers Grove, IL: IVP, 1992), xxi.

<sup>546</sup> See the various articles in Foster, et al (eds.), *New....*; particularly, Kloppenborg, J.S., “Synopses...”, 51-86; Peabody D.B., “Reading Mark from the Perspectives of Different Synoptic Source Hypotheses: Historical, Redactional and Theological Implications”, 159-86; Arnal, W.E., “The Synoptic Problem and the Historical Jesus”, 371-434.

<sup>547</sup> Powell, *What...*, 20; Sim, “Matthew...”, 188, “Literary or narrative critics have successfully studied this Gospel [Matthew] using only the final text itself without any consideration of its relationship to the other Synoptics or of its underlying source”; in n.6, he refers to Kingsbury, J.D., *Matthew as Story* (Minneapolis, MN: Fortress, 1988).

<sup>548</sup> Sim, “Matthew...”, 187; this may be “perspectival contrasts” in Linnemann’s terms; see Linnemann *Is...*, 15.

<sup>549</sup> On the basis of Barr, A., *Diagram of Synoptic Relationships* (Edinburgh: T&T Clark, 1983), Riches, *Matthew*, 24, succinctly notes that Mt omits Mk 1.23-28 (Synagogue at Capernaum); 1.35-38 (Withdrawal of Jesus); 9.38-40 (Strange Exorcist); 12.41-44 (Widow’s mite); and Mt, like Lk, omits Mk 3.20-21 (Crowd presses); 4.26-29 (Seed growing secretly (?!//Mt 13.24-30)); 5.4-5 (Demoniac’s fetters); 8.22-26 (Blind man of Bethsaida); 9.15-16 (Exchange between Jesus and crowd); 9.21-24 (Exchange between Jesus and father); 9.49-50 (Salt; cf. Mt 5.13, Lk 14.34-35) 14.51-52 (Young man at arrest). These data can also be found in Aland, K., *Synopsis of the Four Gospels: Greek-English Edition of the Synopsis Quattuor Evangeliorum* (Stuttgart: UBS, 1979<sup>3</sup>), 341-55. In terms of the number of words, Stein, *The Synoptic...*, 115-16, explains, “Yet the number of words in Mark that are identical in Mt is 4,432 (40%).... This means that Matthew omits more than half of the Markan vocabulary and substitutes 6,469 (10,901-4,432) of his own words for the 6,593 (11,025-4,432) words of Mark that he omits”, referring to Tyson, J.B. and Longstaff, R.W., *Synoptic Abstract*, The Computer Bible, V. 15 (Wooster, OH: College of Wooster, 1978), 169-71; see also the analysis of Linnemann, *Is...*, 109-29, 131-43; 155-76.

## 2.5. Excursus: Matthew's Use of the Old Testament

As Stanton comments, the Old Testament is “woven into the warp and woof” of the gospel of Matthew.<sup>550</sup> According to Senior, there are 40 explicit quotations, 21 implicit quotations, and many allusions to the Old Testament, which are essential to Matthew's narrative.<sup>551</sup> These spread across the whole narrative of Matthew.<sup>552</sup>

However, there are various (and complex) issues in the intertextuality between Matthew (the New Testament)<sup>553</sup> and the Old Testament. First, Nicole clearly points out, “From the beginning to end, the New Testament authors ascribe unqualified authority to Old Testament Scripture”.<sup>554</sup> Therefore, it is “one of more common techniques” of the New Testament writers “to adduce a verse from the Jewish Scriptures that could be read as supporting or at least illustrating their position”.<sup>555</sup> This is an important basis, particularly for the understanding of the intention of the translation of Isa 53.4a in Mt 8.16-17 (see 3.2).

Second, Stanley points out, “In most cases... the ancient author quotes a passage from Scripture as part of a broader argument designed to convince others to believe or act in a certain way”. This is “a *rhetorical act*”,<sup>556</sup> which implies the rhetorical function of quotations. Such a rhetorical approach is to “ask how a particular citation furthers the author's *persuasive strategy* in a given passage”.<sup>557</sup> (for Matthew's strategy in relation to Mt 8.16-17, see ch. 6). The scope of this function is broader than that of the apologetic one of quotations. In view of the first and second issues, that is, if Matthew (New Testament writers) intend(s) to rely on the authority of the Scriptures in order to convince others, he (they) cannot too arbitrarily translate the passage to be quoted (see ch. 3).

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<sup>550</sup> Stanton, G., *A Gospel for a New People* (Edinburgh: T&T Clark, 1992), 146.

<sup>551</sup> Senior, D., “Lure of the Formula Quotations: Re-assessing Matthew's Use of the Old Testament with the Passion Narrative as a Test Case”, in Tuckett, C.M. (ed.), *The Scriptures in the Gospels* (Leuven: Leuven University Press, 1997), 89 n.1; according to UBS<sup>4</sup>, there are about 260 allusions /verbal parallels.

<sup>552</sup> See UBS<sup>4</sup>, 887-901; Davis and Allison, *Matthew* I:44.

<sup>553</sup> There are issues relating not only to Matthew but also to the New Testament in relations to the Old Testament. Here such issues are summarised.

<sup>554</sup> Nicole, “The New...”, 14-17; see also Childs, *The Struggle...*, 301.

<sup>555</sup> Stanley, C.D., “The Social Environment of ‘Free’ Biblical Quotations in the New Testament”, in Evans, C.A., Sanders, J.A. (eds.), *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals* (Sheffield: Sheffield Academic Press, 1997), 18.

<sup>556</sup> Stanley, C.D., “The Rhetoric of Quotations: An Essay on Method”, in Evans and Sanders (eds.), *Early...*, 44 (italics original).

<sup>557</sup> Stanley, “The Rhetoric...”, 58 (italics mine); Roth, W., “To Invert or not to Invert: The Pharisaic Canon in the Gospels”, in Evans and Sanders (eds.), *Early...*, 59, “each evangelist's ‘canon reading’ generates the narrative strategy characteristic of each Gospel”.

Third, there is the issue of *Vorlage*, that is, which text the writer has read. In relation to the *Vorlagen* of the New Testament writers including Matthew, the MT, LXX or Tg is considered as the candidate.<sup>558</sup> In this respect, the text-form of the quoted passage is important.<sup>559</sup> However, there are difficult cases in identifying the *Vorlage* of the quoted passage: when the LXX literally translated the MT; when the quoted passage is slightly different from the MT and the LXX; or when the quoted passage is partly similar to the MT and partly to the LXX. For the issue of the *Vorlage* of Matthew, Patrick succinctly summarises the common view that the citations Matthew shares with Mark most closely resemble a Septuagintal text-form. In contrast, those cited by Matthew alone, ten of which are presented by a particular ‘fulfilment formula’, “are of indeterminate text-form, probably showing familiarity with the Hebrew Old Testament and possibly also with the Aramaic Targums”.<sup>560</sup>

Fourth, one of the elements to make difficult the identification of the *Vorlage* of a quoted passage is the issue of adaptation. “The wording of the biblical text” has “to be altered to indicate the precise sense in which the author meant the verse to be understood and/or applied”.<sup>561</sup> Stanley advocates such adaptation, explaining “Incorporating interpretative elements into the wording of a quotation was a common

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<sup>558</sup> Goulder, M.D., *Midrash and Lection in Matthew* (London: SPCK, 1974), 124, “highly complex”.

<sup>559</sup> As explored in 2.1, there are scholars who have treated the relationship between the Old Testament and the New Testament. Among them, Stendahl, Gundry and Moyise have explored the relationship between the Old Testament and Matthew. Stendahl focusses on the text-form of quotations in Matthew, and classifies them into four categories: 1) Quotations with parallels in Mark or in Mark and Luke; 2) Quotations with parallels in Luke; 3) The formula with parallels; 4) Quotations peculiar to Matthew, but without his introductory formula of fulfilment; see “Contents” in Stendahl, *School...*, first page (see 2.1.2). Gundry also focusses on the text-form of Matthean quotations, and classifies into six categories: 1) Formal quotations in common with Mark; 2) Allusive quotations in common with Mark; 3) Formal quotations in common with Luke; 4) Allusive quotations in common with Luke; 5) Formal quotations peculiar to Matthew; 6) Allusive quotations peculiar to Matthew; see Gundry, *The Use...*, i. (see 2.1.4). Such classifications of these scholars imply that they focus the text-form in relation to Synoptic issues. They are aware of the issue of the *Vorlage* of Matthew, which is another difficult issue. Unlike Stendahl and Gundry, Moyise, *The Old...*, 34, seems to focus on the narrative of Matthew, and classifies quotations into three categories: 1) Matthew’s own editorial comments; 2) Quotations on the lips of Jesus; 3) Quotations on the lips of others. After this classification, he divides his discussion into two sections: Matthew’s formula quotations; Quotations “that are also in Mark but are treated differently by Matthew”. He adds, “Most scholars believe these to be Matthew’s changes to Mark, though the theory of Markan priority is not without its difficulties” (for the Synoptic issues, see 2.4). In his *Jesus...*, 33-50, under the title “Jesus and Scripture according to Matthew’s Gospel”, he shows that Jesus quotes passages from “the Law”, “the Prophets”, and “the Writings”. This means that the relationship between Matthew and the Old Testament is not simple, particularly in terms of scope (see 4.2-3).

<sup>560</sup> Patrick, “Matthew’s...”, 52, refers to C.C. Torrey, S.E., Johnson, K. Stendahl, and Gundry.

<sup>561</sup> Stanley, “The Social...”, 18-19; he notes that his *Paul...*, 252-64, shows “that fully 60% of the apostle Paul’s nearly one hundred biblical quotations were adapted in some way to suit their present context”.

literary practice throughout the ancient world”.<sup>562</sup> Consequently, such adaptation “reflect an authorial intention and not accidental”, as Childs argues.<sup>563</sup> This supports that the quotation of Isa 42.1-4 in Mt 12.17-21 reflects Matthew’s deliberate intention (see 4.3.2).

However, this does not mean that New Testament writers “surreptitiously” manipulate “the wording of the biblical text to create artificial prooftexts to support their own tendentious arguments”. Rather, many adaptations in the New Testament “have little effect on the meaning of the original text”, and these “can normally be explained as the result of a sincere attempt to understand the meaning of a particular passage within the context of the author’s own culture and/community”.<sup>564</sup> His explanation of “interpretative” “rendering” (“adaptation”, “application”)<sup>565</sup> is possible, but does not explain all the cases of the quotations in Matthew (see 2.1).<sup>566</sup> The quotation of Isa 53.4a in Mt 8.16-17 needs to be explored.

Fifth, there is no consensus of terminology of “the Old Testament” and of the kinds of intertextuality between the Old Testament and the New Testament. Firstly, Stamps sees it as “anachronistic” to “speak of the OT when referring to the perspective of the NT writers since the differentiation between old and new had not yet occurred”.<sup>567</sup> In the present study, the term “the Old Testament” is used, as by other scholars, for the sake of convenience. Secondly, “surprisingly” there is “a *distinct lack of clarity or consensus* in the way terms referring to use of the OT in the NT are defined, terms like ‘quotation’, ‘allusion’, and ‘echo’”, as Stamps and Porter

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<sup>562</sup> Stanley, “The Social...”, 19; idem, *Paul...*, 267-350; idem, “Paul and Homer: Greco-Roman Citation Practice in the First Century C.E.”, *NovT* 32 (1990), 48-78.

<sup>563</sup> Childs, *The Struggle...*, 9.

<sup>564</sup> Stanley, “The Social...”, 26-27.

<sup>565</sup> Stanley, “The Social...”, 27; see also Sternberg, M., “Proteus in Quotation-Land: Mimesis and the Forms of Reported Discourse”, *Poetics Today* 3 (1982), 107-56.

<sup>566</sup> See also McCasland, “Matthew...”, 146-52; however, it is intriguing that he omits the case of Mt 8.16-17.

<sup>567</sup> Stamps, D.L., “The Use of the Old Testament in the New Testament as Rhetorical Device: A Methodological Proposal”, in Porter, S.E. (ed.), *Hearing the Old Testament in the New Testament* (Grand Rapids/Cambridge: Eerdmans, 2006), 10-12; he suggests “Jewish sacred writings” as the best, but comments that there is the issue of the boundary of the “canonical boundaries of the OT”. [9-37]

point out.<sup>568</sup> Porter presents concrete examples, such as Stanley, Gundry and Dunn.<sup>569</sup> (for the stance of the present study, see 4.2).

Sixth, in relation to the fifth issue, there is another important issue of the relation between direct quotation and other kinds of use of the Old Testament in Matthew (the New Testament). This is significant because some passages may be excluded or included according to the classification in examining the influence of the Old Testament upon Matthew (the New Testament). In Pauline Epistles, Porter presents an example of Philippians, which has no “direct quotations” of the Old Testament, according to UBS<sup>3</sup> (UBS<sup>4</sup>). Then, one may conclude that there is no influence of the Old Testament upon this New Testament document. However, Silva and others explore “a number of significant uses of the Old Testament in Philippians”.<sup>570</sup> This implies the importance of allusions in addition to explicit quotations (see the inclusion of allusions in the exploration of fulfilment in 4.3).

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<sup>568</sup> Stamps, “The Use...”, 12 (italics mine); Porter, “The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology”, in Evans and Sanders (eds.), *Early...*, 80-88, “citation, direct quotation, formal quotation, indirect quotation, allusive quotation, allusion (whether conscious or unconscious), paraphrase, exegesis (such as inner-biblical exegesis), midrash, intertextuality, influence, echo (whether conscious or unconscious), among other terms”; for the various discussion of the intertextuality between the Old Testament and the New Testament, see also Moyise, S., “Intertextuality and the Study of the Old Testament in the New Testament”, in Moyise, S. (ed.), *The Old Testament in the New Testament: Essays in Honour of J.L. North* (Sheffield: Sheffield Academic Press, 2000), 18-19; Hays, R. *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 29-32; idem, *Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Grand Rapids: Eerdmans, 2005), 34-44; Porter, S.E., “Allusions and Echoes” in Porter, S.E. and Stanley C. (eds.), *As It is Written: Studying Paul’s Use of Scripture* (Atlanta: SBL, 2008), 29-40; idem, “Further Comments on the Use of the Old Testament in the New Testament”, in Brodie, T.L., MacDonald, D.R., and Porter, S.E. (eds.) *The Intertextuality of the Epistles: Explorations of Theory and Practice* (Sheffield: Sheffield Phoenix Press, 2007), 98-110, esp. 107-109; idem, “The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology”, in Evans and Sanders (eds.), *Early...*, 79-96; Moyise, S., “Intertextuality and Biblical Studies: A Review”, *Verbum et Ecclesia JRG* 23 (2002), 418-31; idem, “Intertextuality...”, 14-41; Luz, U., “Intertexts in the Gospel of Matthew”, *HTR* 97 (2004), 119-37; Meek, R.L., “Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion: The Ethics of a Methodology”, *Biblica* 95 (2014), 280-91; Schnittjer, G.E., “The Narrative Multiverse within the Universe of the Bible: The Question of ‘Borderlines’ and ‘Intertextuality’”, *WTJ* 64 (2002), 231-52; Leonard, J.M., “Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case”, *JBL* 127 (2008):241-65; Wee, L., “Beyond the Echoes: Extending the Framework for Biblical Intertextuality” (2012), unpublished Ph.D. thesis at the University of Durham, 1-47; Nolte, S.P. and Jordaan, P.J., “Ideology and Intertextuality: Intertextual Allusions in Judith 16”, *HTS Theologiese Studies/Theological Studies* 67 (2011), 1-9; Capes, D.B., “Intertextual Echoes in the Matthean Baptismal Narrative”, *BBR* 9 (1999), 37-49; Scheetz, J., *The Concept of Canonical Intertextuality and the Book of Daniel* (Cambridge: James Clarke & Co, 2011), 1-35.

<sup>569</sup> Porter, “The Use...”, 80-88; (see Gundry in 2.1.4, who includes allusions in the category of quotations; Patrick, “Matthew’s...”, 53 n.39, also designates Gundry’s case in contrast to Stendahl, *School...*).

<sup>570</sup> Porter, “The Use...”, 88-94, refers to Silva, Ellis, Koch, and Stanley.

Seventh, “interpretation of the Old Testament” is another important issue. Stanley provides several related “hermeneutical questions”: 1) “What meaning did the author find in the biblical text?”; 2) “What interpretative traditions might have influenced (or determined) this result?”; 3) “What ideological and/or methodological presumptions governed the way the text would be read?”; 4) “How (if at all) does this later meaning relate to the original (contextualised) sense of the text?” For him, these are “all important questions that arise directly out of the subject matter [of quotations]”.<sup>571</sup> In relation to the present thesis, the first question is treated in ch. 3. To the second question, the exploration in 2.2 offers the answer (the stance of the present study). The third question may be answered in chs. 5-6. The last question is related to the exploration in ch. 5 in terms of prophecy/promise and fulfilment. The issue of “proof-text” without considering its context belongs to this issue of interpretation (see 2.1), and this study attempts to answer this issue (see chs. 3-6).

Eighth, an issue inseparable from the seventh issue is concerned with “Typology”. This is an interpretative method or perspective. This is what Stanley mentions as “a hermeneutic”, which sometimes views “the entire history of Israel as foreshadowing events in the life of Jesus and his followers”.<sup>572</sup> Similarly, Childs states, “A typology is assumed between the history of Israel, viewed prophetically, and the life and ministry of Christ”.<sup>573</sup> This typology is related to “correspondence in history”, which presupposes “that the way God worked in the past is mirrored in the way he works in the present and future.... Climactic events in Israel’s history become the paradigms by which new events are explained”. The exodus is a representative example.<sup>574</sup> Typology is related to “events”, “persons”, or “institutions”,<sup>575</sup> although scholars may explain in different ways.<sup>576</sup>

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<sup>571</sup> Stanley, “The Rhetoric...”, 44.

<sup>572</sup> Stanley, “The Social...”, 18.

<sup>573</sup> Childs, *The Struggle...*, 10.

<sup>574</sup> Snodgrass, “The Use...”, 37-38; see Watts, *Isaiah’s...*; idem “Isaiah...”, 213-33.

<sup>575</sup> Baker, “Typology...”, in Beale (eds.) *The Right...*, 327-28.

<sup>576</sup> For further discussions, see Goppelt, *Typos...*, 23-58 (Typology in Late Judaism), 61-205 (Typology in the New Testament), 209-37 (Apocalypticism and Typology in Paul); Baker, D.L., *Two Testaments One Bible* (Leicester: IVP, 1976), 239-70; Hugenberger, G.P., “Introductory Notes on Typology”, in Beale (ed.), *The Right...*, 331-41; Foulkes, F., “The Acts of God: A Study of the Basis of Typology in the Old Testament”, in Beale (ed.), *The Right...*, 342-71; France, R.T., *Matthew: Evangelist and Teacher* (London: Paternoster, 1989), 185-91; Beale, G.K., *Handbook on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2012), 13-25.

Ninth, the issue of “fulfilment quotation” is another important issue. Generally it is accepted that there are ten fulfilment passages in Matthew (see 4.3).<sup>577</sup> Osborn notes that there are also several fulfilment passages without a fulfilment formula introduction (see also 4.3).<sup>578</sup> However, their “origin”, “function” and “purpose” are difficult questions.<sup>579</sup>

Firstly, in terms of the “origin”, Stanton attempts to prove that the author of fulfilment quotations is Matthew by redaction criticism under the assumption of Marcan priority.<sup>580</sup> For the issue of the relationship between Matthew’s quotations and redaction criticism, Patrick explains three problems. 1) “There is a general uncertainty about the stability, authority, and diffusion of different text-forms in the first century AD, as shown in the Dead Sea Scrolls, which should perhaps at least give us pause in distinguishing too categorically between different sources for a quotation”.<sup>581</sup> He adds, “The same point may be made of the fluidity of oral traditions about Jesus in the first century, undermining confidence in sources such as ‘Q’”.<sup>582</sup> This is also concerned with Synoptic issues, particularly the assumption of Marcan priority. 2) Irrespective of “what the text-forms actually were”, it is “unlikely” that the audience of Matthew “would have ‘possessed the linguistic skill to recall or differentiate between the variant readings found in the LXX, [proto-] MT or Aramaic texts’”.<sup>583</sup> 3) There is “the distinct possibility that Matthew’s Gospel was originally composed in Aramaic or Hebrew, as is the consistent testimony of the Apostolic and Church Fathers”. This possibility means “that differences of text-form in citations in Matthew could be due to the translator into Greek, who may have been influenced by Mark’s Gospel and/or the LXX”.<sup>584</sup>

Secondly, in terms of the “function”, the formula quotations contribute to the flow of Matthew’s narrative. Blenkinsopp observes that the formula functions as indicating “that the event or circumstance fulfils what is said in the citation”. Therefore, “the formula... performs the important function of linkage”.<sup>585</sup> In a

<sup>577</sup> Stanton, G., “Matthew”, in Carson and Williamson (eds.), *It...*, 206. [205-19]

<sup>578</sup> Osborne, *Matthew*, 38, “2.5; 3.3; 9.13; 11.10; 12.7; 15.8-9; 26.31, 56”; see

<sup>579</sup> Cf. Stanton, “Matthew”, 207.

<sup>580</sup> Stanton, “Matthew”,

<sup>581</sup> Patrick, “Matthew’s...”, 52; Beaton, *Isaiah’s...*, 29; Stendahl, *School...*, iv.

<sup>582</sup> Patrick, “Matthew’s...”, 52, refers to Hengel, M., *Four Gospels and the One Gospel of Jesus Christ* (London: SCM, 2000), 174-45, 178-79.

<sup>583</sup> Patrick, “Matthew’s...”, 52; Beaton, *Isaiah’s...*, 33.

<sup>584</sup> Patrick, “Matthew’s...”, 52.

<sup>585</sup> Blenkinsopp, *Opening...*, 149-50.



similar vein, Childs underlines, “It is clear that the formula quotations establish a historical frame work for the Gospel of Matthew that extends from the birth and naming of the Messiah, to his flight to Egypt and settlement in Nazareth, to his healing ministry, rejection, death, and resurrection”.<sup>586</sup> This implies that the formula contributes to the flow of Matthew’s narrative, and can strategically be used for the flow (see ch. 6).

Thirdly, in terms of “purpose”, Stanton points out, “The evangelist uses Scripture to underline some of his most prominent and distinctive theological concerns”.<sup>587</sup> Childs also states, “The citations provide a theological context within the divine economy of God with Israel”.<sup>588</sup> According to Osborne, the fulfilment passages emphasise “the sovereign control of history by God, who governs all of human history to fulfil his will”.<sup>589</sup> After examining several quotations in Matthew, Stanton states, “as in several of the formula quotations, Matthew makes an essentially christological comment: Jesus acts in accordance with Scripture—and with God’s will”.<sup>590</sup> Childs also argues that Matthew’s use of the Old Testament, particularly his application of ‘formula quotations’ is “one of the most characteristic features” in developing “his Christology”. Childs also argues, “The fulfilment formula quotations are directed, above all, to establishing the identity of Jesus as messiah and Lord in relation to the Old Testament prophecy”.<sup>591</sup> To such theological themes as “sovereignty of God” and “Christology”, scholars may add other theological themes such as eschatology, ecclesiology, etc. (see 2.2).

### Conclusion

As shown, there are many issues to be solved in the relationship between Matthew and the Old Testament. However, the aim of the present study is to treat the relationship between Isa 53.4a in Mt 8.16-17 and Isa 53.4a in its original context. For this aim, the previous exploration implies the importance of narrative, theology and theme at least (see chs 3-6).

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<sup>586</sup> Childs, *The Struggle...*, 10.

<sup>587</sup> Stanton, *A Gospel...*, 146.

<sup>588</sup> Childs, *The Struggle...*, 10.

<sup>589</sup> Osborne, *Matthew*, 38.

<sup>590</sup> Stanton, “Matthew”, 213.

<sup>591</sup> Childs, *The Struggle...*, 9-10 (italics mine).

### 3. Narrative Analysis of Isa 53.4a in Its New Immediate Context

The aim of this chapter is to perform a narrative analysis of Isa 53.4a in its new immediate context, Mt 8.[1]2-17. If helpful, synoptic consideration and narrative web with repetition<sup>1</sup> may support this analysis and the exploration of chapter 4. The first part treats the text-form of Mt 8.17. The second part attempts to translate Mt 8.17 (Isa 53.4a). The third part decides the extent of the new immediate context of Isa 53.4a /Mt 8.17. On this basis, the fourth part performs a narrative analysis of Isa 53.4a in its new immediate context, Mt 8.[1]2-17.

This analysis identifies issues raised from the quotation of Isa 53.4a, which has been discovered in the exploration of 2.1. “Literature Review”, that is, whether or not Mt 8.16-17 is related to physical healing; whether or not it means transferring people’s ailments to Jesus. These two issues are ultimately connected to the issue, whether or not Matthew quotes Isa 53.4a as a proof-text without considering its original context.

#### 3.1. Text-Form of Isa 53.4a/Mt 8.17

The quotation of Isa 53.4a in Mt 8.17 is “one of a very few direct quotations of Isa 53 in the New Testament”.<sup>2</sup> According to Stendahl, Mt 8.17 (Isa 53.4a) belongs to “the formula quotations”.<sup>3</sup> Similarly Gundry and Lindars classify this passage into “formal quotations peculiar to Matthew”.<sup>4</sup>

It is foundational to examine the text-form of the quoted part in Mt 8.17. First, the Matthean text is compared with the MT and LXX. This comparison will show the distinctiveness of Isa 53.4a/Mt 8.17. Second, this distinctiveness is evaluated, which will contribute to discovering Matthew’s intention. Third, the style of formulaic

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<sup>1</sup> Anderson, J.C., *Matthew’s Narrative Web: Over, and Over, and Over Again* (Sheffield: JSOT Press, 1994).

<sup>2</sup> Novakovic, “Matthew’s...”, 149 n.17, notes, “Some copies of the 15th chapter of Mark’s Gospel (L, Θ, 0112, 0250, f<sup>1.13</sup> contain verse 28 which quotes Isa. 53.12, but this is most likely a later scribal addition to Mark’s text under the influence of Lk. 22.37, which also quotes Isa. 53.12; Jn 12.38 quotes Isa. 53.1; Acts 8.32-33 quote Isa. 53.7-8; Rom. 10.15-16 quote Isa. 52.7 and Isa. 53.1; Rom. 15.21 quotes Isa. 52.15; 1 Pet. 2.21-25 quote Isa. 53.4, 5, 6, 9, 12. Only the quotations of Isa. 53.4, 5, 6, 9, 12 in 1 Pet. 2.21-25 point to the atoning significance of Christ’s death. It is certainly noteworthy, as Hooker remarks, ‘that in none of the seven passages where a quotation from Isaiah 52-53 is introduced by a formula indicating that a citation from scripture follows is that quotation interpreted of the meaning of Jesus’ death’ (“Did...”, 92)”.

<sup>3</sup> Stendahl, *School...*, 106-107.

<sup>4</sup> Gundry, *The Use...*, 109-111; Lindars, *New...*, 88.

introduction is also examined. This will be helpful to find Matthew's tendency in using formula quotation.

### 3.1.1. Comparison

Mt 8.17	Isa 53.4 MT	LXX
Αὐτὸς τὰς ἀσθενείας ἡμῶν	היה וְלִינוּ כִּן	οὗτος τὰς ἀμαρτίας
ἡμῶν ἔλαβεν	נָשָׁן	φέρει
καὶ τὰς νόσους	וּמַכְרִינוּ	καὶ περὶ ἡμῶν
ἐβάστασεν	מְכָרָן	ὁδυνᾶται

With respect to the grammatical structure, the first half of the MT, LXX and Matthew has the same one (subject+object+verb). In the second half, the structure of the MT is the same as that of Matthew (conjunction+object+verb), but different from the LXX (conjunction+adverbial phrase+verb). In terms of such structure, Matthew is closer to the MT than the LXX.

With regard to the words, the first word in the MT, כִּן is omitted in Matthew's text. This is the same as the LXX, as Gundry indicates.<sup>5</sup> If Matthew has understood כִּן as “yet”, it is reasonable to omit it in introducing Isa 53.4a for the flow of his narrative. In the second half, נו (our) is kept in the LXX, but omitted in Matthew's text. The emphatic subject היה exists in Matthew's text (Αὐτὸς), but less accurately in the LXX (οὗτος).

The first object וְלִינוּ is translated literally as τὰς ἀσθενείας ἡμῶν, unlike the LXX's “spiritualising” or figurative translation τὰς ἀμαρτίας ἡμῶν.<sup>6</sup> Beaton notes that וְלִינוּ and ἀσθενεία overlap in meaning, while וְלִינוּ has “a more narrow semantic range” than ἀσθενεία.<sup>7</sup> Although Beaton mentions the relative narrowness of “semantic

<sup>5</sup> Gundry, *The Use...*, 109; idem., *The Use of the Old Testament in St. Matthew's Gospel with Special Reference to the Messianic Hope* (Leiden: Brill, 1975<sup>2</sup>), 109; for the assertion that כִּן is translated as Αὐτὸς, see Rothfuchs, W., *Die Erfüllungszitate des Matthäus-Evangeliums. Eine biblisch-theologische Untersuchung* (Stuttgart: Kohlhammer, 1969), 93; against this, Menken, M., “The Source of the Quotation from Isaiah 53:4 in Matthew 8:17”, *NovT* 34 (1997), 316, points out that οὕτως is the rendering of כִּן, as Aq and Sym translate. Beaton, *Isaiah's...*, 112, also agrees with Menken.

<sup>6</sup> Stendahl, *School...*, 106 designates that the Tg is also “a more spiritualised interpretation”.

<sup>7</sup> Beaton, *Isaiah's...*, 112, explains that וְלִינוּ denotes physical disease or sickness, and ἀσθενεία encompasses not only “physical disease and illness” but also “general weakness, moral feebleness or even poverty”, referring to Stählin, G., “ἀσθενεία”, *TDNT* 1:490-93; LSJ, 256.

range” of the Hebrew  $\text{לִּי}$  and  $\text{מִכָּאֵב}$  in comparison with the Greek  $\alpha\sigma\theta\epsilon\nu\epsilon\acute{\iota}\alpha$  and  $\nu\acute{o}\sigma\omicron\varsigma$ ,<sup>8</sup> this is not problematic.

There are three reasons. First, the usage of Hebrew words has been studied mainly in the Old Testament. Other Hebrew materials contemporary with the Old Testament are rare. Therefore, the range of the usage, that is, semantic range, has been studied in a limited source. In contrast, the usage of Greek words in the New Testament has been studied against the background of the Greek materials around the period of the New Testament including the Old Testament. In terms of semantic range, the studies of the words at issue have different conditions, and thus it does not provide a firm basis for a rigorous comparison of their semantic range.

Second, it is difficult for one word in a linguistic system to have the same semantic range as that of the other word in a different linguistic system. This is because there is an accidental tendency in the development of a linguistic system, caused by such elements as history, culture, a form of life and language-game.<sup>9</sup> [Thus, it may go too far to expect the correspondence between two words belonging to two different linguistic systems even in terms of semantic range.]

Third, a word in a clause does not mean all of its possible meanings in the semantic range or field. In this respect, Barr’s “illegitimate totality transfer” is noteworthy.<sup>10</sup>

Consequently, it suffices *if the possible meanings of the two words overlap appropriately*.

With respect to the verb, in the first half,  $\text{לָקַח}$  is translated as  $\epsilon\lambda\alpha\beta\epsilon\nu$  in Matthew’s text, unlike the LXX’s  $\phi\acute{\epsilon}\rho\epsilon\iota$ . As Menken points out, for the perfect of  $\text{לָקַח}$ , the aorist of  $\epsilon\lambda\alpha\beta\epsilon\nu$  in Matthew is normal, but the present of  $\phi\acute{\epsilon}\rho\epsilon\iota$  in the LXX is exceptional.<sup>11</sup> In the LXX,  $\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\nu$  is used for  $\text{לָקַח}$  150 times (in contrast,  $\phi\acute{\epsilon}\rho\epsilon\iota\nu$  27 times), and can be seen as an “acceptable” “equivalent”.<sup>12</sup> It is noteworthy that  $\text{לָקַח}$

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<sup>8</sup> Beaton, *Isaiah’s...*, 112-13.

<sup>9</sup> Wittgenstein, *Philosophical Investigations* (Oxford: Basil Blackwell, 1967<sup>3</sup>), sect. 18, explains language like an ancient city consisting of “a maze of little streets and squares, of old and new houses, or houses with additions from various periods; and this surrounded by a multitude of new boroughs with straight rectangular streets and uniform houses.”; sect. 19, “To imagine a language is to imagine a form of life (*Lebensform*)”; for the language-game, see sects 7, 23-24, 53, 64.

<sup>10</sup> Barr, J., *The Semantics of Biblical Language* (London: Oxford University Press, 1961), 218.

<sup>11</sup> Menken, “The Source...”, 317.

<sup>12</sup> Novakovic, “Matthew’s...”, 156, esp. refers to Isa 40.24 ( $\alpha\nu\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ ; instead 8.4), 41.16, 57.13; Beaton, *Isaiah’s...*, 113 n.126; Menken, “The Source...”, 318.

related to the goat on the Day of Atonement in Leviticus 16.22 is also translated as λαμβάνειν in the LXX.

In the second half, the object מַכְאִיבוֹ is translated as τὰς νόσους. Generally, the former means “pain, physical or mental”,<sup>13</sup> and the latter “sickness, disease (physical or mental), distress, anguish”, as Beaton notes.<sup>14</sup> It is intriguing that Aq translates it as πολέμους,<sup>15</sup> and Sym as πόνοους, while they translate the previous object לִי as νόσους. The pair of πόνοους and νόσους is similar to that of Matthew’s ἀσθενείας and νόσους. The LXX translates the second half as καὶ περὶ ἡμῶν ὁδυνᾶται, “and he is pained for us”.<sup>16</sup> This translation is different from the MT, Matthew, Sym and Aq (for the intention of the LXX, see 6.4.3.C).

The verb מַכְאִיבֵנִי in the second half is translated as ἐβάστασεν. This Greek word is not used for כָּבַל in the LXX. However, it is noteworthy that Aq uses this word for כָּבַל in Isa 53.11bβ “he (carried/shouldered) their iniquities”.<sup>17</sup> Therefore, it can be said that ἐβάστασεν is suitable for the Hebrew מַכְאִיבֵנִי (for the purpose of using this Greek word, see 6.4.3.C).

### 3.1.2. Evaluation

With respect to the two objects, ἀσθενεία in the LXX is found seven times and never used for לִי, as Menken notes.<sup>18</sup> In addition, he points out that νόσος is never used to translate מַכְאִיבֵנִי in the LXX and the other Greek translations of the Old Testament. Rather, νόσος is used for לִי or other derivatives of the root חלה.<sup>19</sup> Yet, he argues that ἀσθενεία is “an acceptable translation” of לִי, because the verb ἀσθενεῖν is used several times as an equivalent of the verb חלה.<sup>20</sup> (In this respect also, to compare the semantic range of two words pertaining to two different linguistic

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<sup>13</sup> See #1.3.1.B in 5.1.1.A.

<sup>14</sup> Beaton, *Isaiah's...*, 113; see also Liddell-Scott, *Greek-English Lexicon*, 27923.

<sup>15</sup> It is wondering whether or not this translation is right. Its meaning is “war, battle, fight” or figuratively “strife, conflict, quarrel”; Liddell-Scott, *Greek...*, 3307; Thayer, *Greek-English Lexicon*, 4316.

<sup>16</sup> Brenton, *The Septuagint...*, 889.

<sup>17</sup> Novakovic, “Matthew's...”, 156; Menken, “The Source...”, 319.

<sup>18</sup> Menken, “The Source...”, 317.

<sup>19</sup> Menken, “The Source...”, 318.

<sup>20</sup> Menken, “The Source...”, 317, refers to LXX Judg 16.7, 11, 17; Hos 11.6; Eze 24.4; Dan 8.27; Sym Isa 39.1.

systems needs caution.) Besides, he views the rendering of נֶחֱמָה by νόσος as “a reasonable approximation” on the basis of their meanings.<sup>21</sup>

However, if it is reckoned that both Hebrew words and Greek words are respectively located in synonymous or complementary parallelism, their positions will be viewed as having no problem.<sup>22</sup>

With regard to the two verbs נָשָׂא and כָּבַל, their respective translations λαμβάνειν and βαστάζειν are understood as “acceptable”, “obvious equivalent”, or “adequate”.<sup>23</sup> Their concrete meanings will be treated later.

With respect to the combination between the objects and their respective verbs, first, the combination of ἀσθενεία with λαμβάνειν is a *hapax legomenon* in the New Testament. The word ἀσθενεία occurs 24 times. When it is treated or healed, the verb is θεραπεύειν.<sup>24</sup> The combination of νόσος with βαστάζειν is a *hapax legomenon* in the New Testament. The word νόσος occurs 11 times. When it is treated or healed, the verb is connected mainly to θεραπεύειν 8 times, and ἰαθῆναι once.<sup>25</sup> *Such a unique combination of the objects with their respective verbs means that the Greek translation is intended to be faithful to the meanings of the combination of the corresponding Hebrew objects and verbs.*

After scrutinising Mt 8.17 (Isa 53.4a), Menken also concludes that the passage is “an obvious and correct rendering of the Hebrew text”. However, this translation can have been made “by any translator”. Thus, for him, it is not reasonable to assume that it must have been made by Matthew. While he accepted only τὰς νόσους as indicating the possibility of Matthew’s translation,<sup>26</sup> he thinks that other words such as αὐτὸς ἀσθενείᾳ ἔλαβεν ἀνδρὸς ἐβάστασεν may or may not be the signs of Matthew’s translation.<sup>27</sup> However, his weakest point is that he cannot provide any revised LXX which is the same as Mt 8.17.

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<sup>21</sup> Menken, “The Source...”, 318.

<sup>22</sup> For synonymous or complementary parallelism, see 5.1.3.B.

<sup>23</sup> Novakovic, “Matthew’s...”, 156; Gundry, *The Use...*, 111; Menken, “The Source...”, 317-19; Stendahl, *School...*, 106, 200.

<sup>24</sup> Lk 5.15, 8.2, Ac 28.9. In Lk 13.11-12, a woman has been loosed (ἀπολέλυται) from the ἀσθενεία; in Jn 5.5-9, a man became whole (ἐγένετο ὑγιής), after being healed of ἀσθενεία.

<sup>25</sup> (θεραπεύειν) Mt 4.23, 24, 9.35, 10.1, Mk 1.34, Lk 4.40, 7.21, 9.1; (to be healed ἰαθῆναι of νόσος) Lk 6.18; (inf.: the νόσους left ἀπαλλάσσεσθαι) Ac 19.12.

<sup>26</sup> Menken, “The Source...”, 319-23.

<sup>27</sup> Menken, “The Source...”, 323.

In contrast, Beaton provides three reasons for Matthew's translation rather than the (revised) LXX. First, the text has been "altered"<sup>28</sup> "to incorporate an intentional emphasis upon physical illness, thereby suiting Matthew's context admirably". Second, the words of "the textual adjustments" such as βασταάζειν, νόσος and ἀσθενεία, indicate Matthew's translation. Third, the "tone" of quotation is suitable for "Matthew's presentation of Jesus and Christology", which is different from the "spiritualising" of the LXX, Tg and some early Christian usages of the text.<sup>29</sup>

It seems better to opt for Beaton's view rather than Menken's, until any manuscript of the assumed revised LXX is found.<sup>30</sup> However, even if Menken's view is taken, it does not deny that the present translation must reflect the intention of Matthew, who has deliberately chosen such a translation instead of the LXX. In addition, as shown, the translation in Matthew 8.17 is seen as *faithful to the literal translating* of MT Isa 53.4a, in contrast to the LXX and Tg.

Therefore, it does not make a significant difference for the present study focussing on Matthew's intention and the relationship of Matthew's Gospel with the MT or LXX.

### 3.1.3. The Style of Formulaic Introduction

There are two or three sorts of formulaic quotations in Matthew. As Novakovic notes, there are eight purpose clauses: three beginning with ὅπως (2.23, 8.17, 13.35); five with ἵνα (1.22, 2.15, 4.14, 12.17, 21.4). In contrast, two are "declarative statements" including the verb πληρώω in aorist passive indicative (2.17, 27.9).<sup>31</sup> This classification indicates that Matthew prefers purpose clauses to indicative statements (for further implications, see 4.3). The fulfilment in 8.17 pertains to the

<sup>28</sup> Beaton seems to designate Matthew's omission of חַטָּא and the pronoun in the second half. If he does not seem to mean by "altered" that the content has been altered from spiritual "sin" to "physical illness" (if so, his point is problematic; see 3.2.2. "Particular Issues"), for he emphasises the literal translation of חַטָּא and חַטָּא.

<sup>29</sup> Beaton, *Isaiah's...*, 114; here, he means by the presentation of Jesus that Jesus is described in the context, and by that of Christology that the identity of Jesus as Christ is provided in the whole narrative of Matthew; for this, see idem, *Isaiah's...*, 114-19.

<sup>30</sup> There are many scholars taking the same position such as M. Lagrange, A. Schlatter, A. Oepke, S. Johnson, H. Wolff, K. Stendahl, B. Lindars, R. Gundry, W. Davies and D. Allison, et al; for a detailed list, see Menken, "The Source...", 315. Many of these authors see Matthean traits in the vocabulary of the quotation.

<sup>31</sup> Novakovic, "Matthew's...", 155 n.48.

first group with ὅπως. Thus, Jesus' healing ministry is described as "a purposeful fulfilment of an ancient prophecy uttered by the prophet Isaiah".<sup>32</sup>

### 3.2. Translation

There is no serious text-critical issue in Mt 8.17. Therefore, the present study takes as the original one the text provided by UBS<sup>4</sup> and Nestle-Aland, *Novum Testamentum Graece*<sup>27</sup>.

17a ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

17b Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

In 17a, ὅπως πληρωθῇ may be translated as "This was to fulfil". However, it seems better to translate the phrase consisting of a conjunction with the subjunctive as "in order that... might be fulfilled".

The object of the verb is τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου. The aorist of the participle can be "simultaneous" with or "antecedent" to the tense of the main verb.<sup>33</sup> Thus, either "was" or "had been" is possible, and "had been" is selected. The option, "through" and "by" are possible for "διὰ", and "through" is taken. Therefore, the object is translated as "what had been spoken through Isaiah the prophet".

It seems better to translate λέγοντος as "saying", instead of omitting it.

Therefore, 17a is translated as "in order that what had been spoken through Isaiah the prophet might be fulfilled, saying (,/:)"

In 17b, the subject of the first clause "Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν" is underlined with the additional pronoun "Αὐτὸς". Thus, it is better to take "himself". The verb is reasonably translated as "took". If the Greek translation is seen as faithful to the MT as shown in 3.1, this "took" needs to be understood as "took...upon himself", like Mt 10.38 "take λαμβάνει his cross"<sup>34</sup> and the instance of the goat in Leviticus 16.22.

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<sup>32</sup> Novakovic, "Matthew's...", 155.

<sup>33</sup> Robertson, A. and Davis, W., *A New Short Grammar of the Greek Testament* (Grand Rapids: Baker, 1977<sup>10</sup>), 379.

<sup>34</sup> For the example of Mt 10.38, see BDAG, 583, "take upon oneself Mt 10.38".



The object may be translated as “our” “infirmities”, “illnesses”, or “sicknesses”.<sup>35</sup> It seems better not to choose between these options at this stage, because this part will be compared to the MT and LXX. Consequently, the first clause is translated as “He himself took our (infirmities/illnesses/ sicknesses)”.

The verb of the second clause “καὶ τὰς νόσους ἐβάστασεν” may be translated as “took away”, “carried”, or “bore”. This verb appears three times in Matthew 3.11, 8.17 and 20.12. The meaning of the verb in 20.12 is “bear/carry”.<sup>36</sup> However, the verb in 3.11 is complicated. Although such scholars as France, Moulton and Milligan define the verb in 3.11 as “remove”,<sup>37</sup> it seems better to see Matthew as providing a slightly different imagery related to “sandals” from that related to “the thong” in Mark, Luke and John, as some scholars argue.<sup>38</sup> As Davies and Allison explain, to carry clothing, sandals, and other such things was a sign of servanthship.<sup>39</sup>

In the case of 8.17, Menken asserts that the verb in the context clearly means “the removal of sickness and diseases”<sup>40</sup> However, Beaton argues that the assertion is too bold, because the linguistic evidence and the issues raised by the context and Matthew’s theology are not so simple.<sup>41</sup>

There are at least five reasons for the meaning of the word as “carry” or “bear”. First, if Matthew intended to simply mean “remove”, he might use such words as “ἀπαίρω” (9.15) and “ἄρῳ” (13.12, 21.43). Second, the Greek translation is viewed as faithful to the MT, as shown in 3.1 (particularly owing to the unique combination of the verb and object by Matthew).<sup>42</sup> If so, “carry/bear” is the best, because this meaning overlaps with סבל in Isaiah 53.4a in its context. Third, if Matthew

<sup>35</sup> See Friberg, *Analytical...*, 3815; Liddell-Scott, *Greek...*, 6223; BDAG, 142.

<sup>36</sup> Beaton, *Isaiah’s...*, 116; see also Nolland, *Matthew...*, 803; France, *Matthew...*, 747.

<sup>37</sup> France, *Matthew...*, 97 n.11; Moulton, J. and Milligan, G., *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources* (London: Hodder & Stoughton, 1930), 106b; BDAG, 171.

<sup>38</sup> Nolland, *Matthew...*, 146 n.57, “the imagery of taking off and carrying” as in Mk 1.7, Lk 3.16, *B. Pes.* 4a; Beaton, *Isaiah’s...*, 116, refers to Wiefel, W., *Das Evangelium nach Matthäus* (Leipzig: Evangelische Verlagsanstalt, 1998), 51; Davies and Allison, *Matthew...*, 1:315; Allen, W., *A Critical and Exegetical Commentary on the Gospel according to St. Matthew* (ICC; Edinburgh: Clark, 1912<sup>3</sup>), 25; see also Osborne, *Matthew*, 115.

<sup>39</sup> Davies and Allison, *Matthew...1*: 315, refer to *b. Sanh.* 62b; *b. B. Mesia* 41a; *b. ‘Erub*, 27b; *b. Pesah.* 41

<sup>40</sup> Menken, “The Source...”, 323.

<sup>41</sup> Beaton, *Isaiah’s...*, 117-19; in the end Beaton argues for bi-referentiality in Matthew’s theology.

<sup>42</sup> See also Blomberg, C., *Matthew* (Nashville: Broadman Press, 1992), 144, “Matthew’s language closely follows the MT (He Himself has born our griefs/illness, and as for our sufferings, he has loaded Himself with them)” against the LXX (“this man bears our sins and suffers anguish for our sake”).

translated Isaiah 53.4a without common, overlapping meanings with the Hebrew passage (words), he would lose the authority of the quoted Old Testament prophecy.<sup>43</sup> To keep this authority calls for using Greek words which have common, overlapping meanings with the Hebrew words at least. There is no reason to see the Greek ἐβάστασεν as exceptional. Fourth, when the Greek word means “carry/bear”, it implies that the νόσοι are removed or taken away from the suffering people. Therefore, even if Matthew wants to mean “take away”, it is better for him to use a word not only implying this but also having common, overlapping meaning with its Hebrew word. Fifth, if Matthew intends to describe Jesus(’ work), like other instances,<sup>44</sup> with the device of “prolepsis”, “carry/bear” is better than “take away”, because the former is suitable for this device in unfolding his narrative. Here, the fifth is related to the *literary and theological* levels, while the first and second are to the semantic level, and the third and fourth to the semantic and theological levels.

Here, “bore” is similar to “carried”, and may be omitted from the options. However, “took away” is also possible, and it is left but with a less possibility than “carried”.

The object of the verb may be translated as “the”<sup>45</sup> “diseases”, “sickness”, or “sorrow”<sup>46</sup>. It seems better to leave the options of the verb and object as they are, because this part will be compared to the MT and LXX. Consequently, the second clause is translated as “and (carried>took away) the (diseases/sickness/sorrow)”.

With respect to punctuation, after 17a, either option, (./:), is good, and “,” is opted. With regard to markedness and emphasis, “He himself” in 17b is emphasized.

Consequently, a preferred translation is provided as in the subsection.

### Conclusion: A Preferred Translation

17a “in order that what had been spoken through Isaiah the prophet might be fulfilled, saying,”

17b “**He himself** took our (infirmities/illnesses/sicknesses) and (carried> took away) the (diseases/sickness/sorrow).”

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<sup>43</sup> See 3.1.3. “The Style of Formulaic Introduction”. For the apologetic and evangelistic nature of the Gospel, see Osborne, *Matthew*, 31-33.

<sup>44</sup> See 7.2.1. “Prolepsis”.

<sup>45</sup> There is no “ἡμῶν” in the second clause, only “ταῦς”; in the first clause, both words are present.

<sup>46</sup> Friberg, , *Analytical...*, 19157; Liddell-Scott, *Greek...*, 27923; BDAG, 679.

### 3.3. The Extent of the New Immediate Context of Isa 53.4a/Mt 8.17

For this issue, it is necessary to find the essential passage to contribute to understanding of Mt 8.17 (Isa 53.4a). First, Talbert sees 8.2-17 as the first part of 8.2-9.34 revealing that “Jesus’ authority is manifest in his mission”. This part consists of four sub-parts: 8.2-4 “healing a leper”; 8.5-13 “healing a paralytic”; 8.14-16 “a fever and other healings”; 8.17 “an Isaianic interpretation”. He seems to analyse the text well, particularly, his view of the quotation from Isa 53.4a as interpreting “what has come before”.<sup>47</sup> Consequently, 8.17 is a sort of summary interpretation.

However, his view has two limitations. Firstly, he does not provide any reason to combine Jesus’ “general healing” including exorcism<sup>48</sup> in 8.16 with the instances of individual healing in 8.2-15. He seems to frame 8.[1]2-17 according to the same triad as 8.18-9.17. However, his second triad including three miracles does not correspond to his first triad containing at least four miracles (if Jesus’ general healing is seen as one miracle). Secondly, he ignores the conjunction “in order that, ὅπως” in 8.17. This conjunction demands 8.17 to be connected to 8.16 at least.

Second, several scholars view 8.14-17 as a unit.<sup>49</sup> This is possible. This view has also the first limitation of combining Jesus’ general healing with the instances of individual healing. With respect to the second limitation, if the case of Peter’s mother-in-law in 8.14-15 is included, it is better to include the previous instances of individual healing in 8.2-13.

Hence, it is natural that Luz and Hagner, agreeing with the aforementioned scholars, view 8.14-17 as a unit, but divide it into 8.14-15 and 8.16-17 as summary.<sup>50</sup> Gundry also mentions, “He [Matthew] wants ... to win a general statement about

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<sup>47</sup> See Talbert, C., *Matthew* (Paideia; Grand Rapids: Baker Academic, 2010), 111.

<sup>48</sup> France, R.T., *The Gospel of Matthew* (NICNT; Grand Rapids/Cambridge, U.K.: Eerdmans, 2007), 321; Nolland, J., *The Gospel of Matthew: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans/Bletchley: Paternoster, 2005), 360.

<sup>49</sup> See Keener, C., *Commentary on the Gospel of Matthew* (Grand Rapids: Eerdmans, 1999), 270-73; Morris, L., *The Gospel According to Matthew* (Grand Rapids: Eerdmans, 1992), 196-99; Witherington, B. III, *Matthew* (Georgia: Smyth & Helwys, 2006), 185-86; Schnackenburg, R., *The Gospel of Matthew* (Grand Rapids: Cambridge/Eerdmans, 2002), 83.

<sup>50</sup> Luz, U., *Matthew 8-20* (Hermeneia; Minneapolis: Fortress Press, 2001), 13-14; Hagner, D., *Matthew 1-13* (Dallas: Word, 1993), 207-11.

Jesus' healings as a basis for quoting an OT prophecy as fulfilled".<sup>51</sup> This view shows the possibility of the third opinion.

Third, the majority of scholars take 8.16-17 as a unit.<sup>52</sup> The present study also takes 8.16-17 as the essential passage to contribute to understanding Mt 8.17 (Isa 53.4a) for three reasons. Firstly, in terms of grammar, the conjunction "in order that, ὅπως" in 8.17 demands 8.17 to be connected to 8.16 at least. Secondly, in terms of contents, the "summary" description of Jesus' "general healing" including exorcism in 8.16 differentiates itself from the instances of individual healing in 8.2-15. Such description provides the basis for the fulfilment quotation in 8.17. Thirdly, in terms of grammatical and syntactical points, it is better to distinguish 8.16-17 from 8.14-15, because 8.16 has "markedness" of "discontinuity".

There are three reasons for viewing 8.16 as having this markedness. 1) 8.16 includes δὲ plus a verb without subject, a combination occurring in only 10% of 262 instances of "verb-only constituent order" in Matthew.<sup>53</sup> 2) 8.16 begins with a "temporal shifter", genitive absolute construction, "When evening had come, Ὁψίας δὲ γενομένης". 3) There is a change of the grammatical subject between 8.16 and 8.14-15: "they" in the former in contrast to "Jesus" and "Peter's mother in law" in the latter.<sup>54</sup>

According to this view, Mt 8.16-17 constitutes the essential passage for Mt 8.17 (Isa 53.4a).<sup>55</sup> However, as shown above, Mt 8.16-17 is part of a series of healing ministry of Jesus in 8.[1]2-17. Particularly, all of these healings in 8.1-17 are understood as having happened in a day.<sup>56</sup> Therefore, this study sees 8.[1]2-17 as the immediate context of Mt 8.17 (Isa 53.4a).<sup>57</sup>

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<sup>51</sup> Gundry, R., *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution* (Grand Rapids: Eerdmans, 1994<sup>2</sup>), 147-48.

<sup>52</sup> See France, *Matthew...*, 321-23; Nolland, *Matthew...*, 360-62; Osborne, G.R., *Matthew* (ECNT; Grand Rapids: Zondervan, 2010), 298; Turner, D., *Matthew* (ECNT; Grand Rapids: Baker Academic, 2008), 234-37; Patte, D., *The Gospel According to Matthew: A Structural Commentary on Matthew's Faith* (Philadelphia: Fortress Press, 1987), 116-17; Davies, W.D and Allison, D.C., *The Gospel according to Saint Matthew* (ICC; Edinburgh, T&T Clark, 1991), 2:35-38; Beare, F., *The Gospel according to Matthew: A Commentary* (Oxford: Blackwell, 1981), 211-12.

<sup>53</sup> Black, S., "How Matthew Tells the Story: A Linguistic Approach to Matthew's Narrative Syntax", in Gurtner, D. and Nolland, J. (eds.), *Built upon the Rock: Studies in the Gospel of Matthew* (Grand Rapids/Cambridge: Eerdmans, 2008), 35.

<sup>54</sup> For the second and third reasons for the markedness of discontinuity, see Black, "How...", 36.

<sup>55</sup> Hooker, *Jesus...*, 83, also sees this passage as essential in treating the issues relating to the quoted Isa 53.4a.

<sup>56</sup> See Nolland, *Matthew...*, 347.

<sup>57</sup> Blomberg, "Matthew", 32, also treats Mt 8.1-17 as a unit.

### **#1. Features of Mt 8.[1]2-17** (if Marcan priority is assumed)

Before performing narrative analysis of Mt 8.17 (Isa 53.4a) in its immediate context, 8.[1]2-17, this study considers the features of 8.1-17, if Marcan priority is assumed.

First, in 8.2-4 (/Mk 1.40-45), Matthew “abbreviates” the Marcan narrative by omitting words relating to Jesus’ emotional expression, the leper’s “imploring” Jesus and the man’s disobedience to Jesus’ command.<sup>58</sup> Thus, as Nolland explains, “the essential features” appear “more sharply”.<sup>59</sup>

Second, 8.5-13 (/Lk 7.1-10/Jn 4.46-54) has no parallel with Mark, but is paralleled with Luke 7.1-10. Although both Matthew and Luke report the same event, in Matthew, the passage of 8.11-12 follows the event (8.5-10/Lk 7.1-9) before the end of the event (8.13/Lk 7.10). This is part of Matthew’s uniqueness of the story.

Third, in 8.14-15 (/Mk 1.29-31/Lk 4.38-39), all the synoptics report Jesus’ healing of Peter’s Mother-in-Law. “After departing from Mark’s order for 8.1-4, 5-13 Matthew now comes back”.<sup>60</sup>

Fourth, in 8.16-17 (Mk 1.32-34/Lk 4.40-41), Matthew abbreviates Mark 1.32-34, by omitting the gathering of the whole city and Jesus’ prevention of demons’ utterances, but uniquely adds the formula quotation (8.17). This quotation “concludes the first set of stories”.<sup>61</sup>

On the whole, Matthew abbreviates Markan narratives, but adds the formula quotation. This means that in the whole story in 8.2-17, the formula quotation is very significant for Matthew’s story. This can also be seen in the analysis of narrative patterns (see 3.4.5). In terms of structure, Matthew takes together and interweaves “two narrative sequences [8.2-4, 5-13]” which appear separately in Mark and Luke (Mk 1.40-45, 1.29-34/Lk 5.12-16, 4.38-41). Matthew changes their sequences by locating the narrative of the leper (Mk 1.40-45) at the beginning of 8.2-17.<sup>62</sup> Consequently, the story of 8.2-17 demonstrates Matthew’s deliberate arrangement of the story, and the significance of the fulfilment quotation as the conclusion of the story.

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<sup>58</sup> Lindars, *New...*, 153, adds the omission of “secrecy”.

<sup>59</sup> Nolland, *Matthew...*, 348.

<sup>60</sup> Nolland, *Matthew...*, 359.

<sup>61</sup> France, *Matthew...*, 300.

<sup>62</sup> France, *Matthew...*, 300-301 and the chart.

### 3.4. Narrative Analysis

In 3.2, a preferred translation has been prepared. On the basis of the preferred translation, 3.4 attempts to perform a narrative analysis of Isa 53.4a in its new immediate context, Mt 8.16-17. There is no serious text-critical issue in 8.2-17. Only 8.10b is evaluated as {B}, which means that the text is almost certain. Therefore, the present study takes as original the text provided by UBS<sup>4</sup> and Nestle-Aland, *Novum Testamentum Graece*<sup>27</sup>.

#### 3.4.1. Narration

Here, issues concerning the narrator and the narratee are explored.

##### 3.4.1.A. Narrator

When a story is narrated, it is natural to presuppose a narrator and a narratee. The existence of a narrator is one of the ways in which the author guides the reader.<sup>63</sup> The narrator in 8.16-17 is the same as that in 8.1, 5 and 14. This narrator is the author of this Gospel. Therefore, the present study calls him Matthew, as presupposed in 1.4.

##### 3.4.1.B. Narratee

It is very difficult to identify the narratee. From the beginning and to the end of the Gospel, there is no clear narratee. Consequently, there have been various opinions on the issue of narratee, which is related to the author, his community and settings.<sup>64</sup> This does not affect the present study, and is not treated here.

#### 3.4.2. Events

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<sup>63</sup> Powell, *What...*, 25.

<sup>64</sup> For the opinions, see Stendahl, *School...*, 11-38, 143-217; Gundry, *Matthew...*, 5-10; Bauckham, R., "For Whom were the Gospels Written", in Bauckham, R. (ed.) *The Gospels for All Christians* (Grand Rapids: Eerdmans, 1998), 9-48; Nolland, *Matthew...*, 19-22; France, *Matthew...*, 15-18; Osborne, *Matthew*, 25-27, 31-33; Talbert, *Matthew*, 4-5; Burridge, R., "Who writes, why, and for whom", in Bockmuehl, M. and Hagner, D. (eds.), *The Written Gospel* (Cambridge: Cambridge University Press, 2005), 99-115.

In analysing events in a narrative unit, Powell underlines order, duration, frequency, causation, and conflict.<sup>65</sup> According to these analytic devices, the events of Mt 8.1-17 are analysed.

### **3.4.2.A. Order**

The issue of order concerns “temporal relations” which rule the addressing of events in literature. For this, it is necessary to distinguish “story time” from “discourse time”. “Story time” designates the order in which events are thought to have taken place by the author. “Discourse time” designates the order in which the events are portrayed for the reader by the narrator. At times, the narrator may skip ahead in time to tell the reader what will occur later (“prolepses”), or go back to portray what has already happened (“analepses”).<sup>66</sup>

After coming down from the mountain, Jesus healed a leper (8.2-4), a Centurion’s slave (8.5-13), and Peter’s mother-in-law (8.14-15). Next, 8.16-17 describes that Jesus expelled many demons and healed all the patients, who were brought to Jesus in the evening. Thus, this description is located after the healing of Peter’s mother-in-law (8.14-15), and before Jesus’ command to depart to the other side (8.18). There is no word or clue which indicates that the description is narrated earlier or later than the story time. Consequently, the description is understood as placed in a normal order, not related to analepsis or prolepsis.

However, the fulfilment quotation raises significant issues. The quoted Isa 53.4a readily lets the reader expect at least two events, unless the reader is ignorant of its context.

First, even a cursory reading of Isa 53.4a in its context shows that the healing in 53.4a is understood at least as relating to the servant’s agony, as Hooker rightly designates in relation to this quotation (“the guilt... caused the suffering”;<sup>67</sup> see also LXX Isa 53.4a; 3.4.2.D; 5.1.1; 6.4.3.C). Hence, this quotation lets the reader naturally expect Jesus to have (had) agony resulting in his death, like the servant. Without such

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<sup>65</sup> Powell, *What...*, 35-44.

<sup>66</sup> Powell, *What...*, 36-37.

<sup>67</sup> Hooker, *Jesus...*, 83, adds, “if the very quotations which would, used in certain contexts, make abundantly evident the identification of Jesus with the Servant who by his suffering expiates the sins of others are instead used only of his work in other spheres, then this is strong evidence that such an identification was never made, either by Jesus or by his earliest followers”; Novakovic, “Matthew’s...”, 159, “In Matthew, Jesus’ healings are not directly associated with his suffering.”

agony, the quotation is not legitimate. If the agony resulting in Jesus' death happens before his healing ministry, it seems very appropriate. If the order is reversed, (the description of) the healing in Mt 8.16-17 may be proleptic, insofar as other conditions support the possibility that Jesus is the servant (see 5.1-2; 6.1-4).

Second, the healing in Isa 53.4a is *an indicator to identify the servant* (see #1 in 3.4.5; #1 in 5.1.1.A). In addition, 4a in its original context proleptically portrays the servant of such healing as the one to solve the problem of the TIS (Isa 53.6b, 11bβ and 12α; see #1 in 3.4.5. In this respect also, *the meaning of the verb(s) in Mt 8.17* is significant; see 3.2; 6.4.3.C). Therefore, the fulfilment quotation of 4a lets the reader expect Jesus to solve the problem, as Hooker points out (see 3.4.2.D; 5.1-2; 6.3-4). Without such solution, the quotation is incomplete. If there is such solution, firstly, it will reinforce the legitimacy of quoting 4a, which is applied to Jesus as the servant. Secondly, Mt 8.16-17, like 53.4a, is also proleptic in respect to the one who will later solve the problem of the TIS or sins in a broad sense (a further exploration, see 4.3; 5.1; 6.4).

### **3.4.2.B. Duration**

Powell points out that Genette has classified five ways of determining the duration of discourse time in relation to that of story time.<sup>68</sup>

In "Summary", the discourse time is briefer than the story time. For example, the narrator of Luke's Gospel narrates some years of the growth of John in a sentence: "The child grew and became strong in spirit...." (Lk 1.80). In "Scene", the discourse time is almost the same as the story time. When one reports direct discourse, the discourse time is almost the same as the story time. This exemplifies the "scene". In "Stretch", the story time is briefer than the discourse time. This can be found in modern literature. When a narrator may spend a long time in describing a character's instantaneous feeling, the story time is briefer than the discourse time. In "Ellipsis", the discourse time discontinues while the story time goes on. For example, a narrator may skip from a character's experience in a day to that in the following day without narrating any event between these days. In "Pause", the story time discontinues while the discourse time goes on. If a narrator stops narrating an event

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<sup>68</sup> Powell, *What...*, 38-39; Genette, *Narrative...*, 86-112.



before finishing it, explains something, and narrates the event again, then the story time discontinues while the discourse time goes on.

In contrast to 8.2-15 describing Jesus' healing of individual people, 8.16-17 briefly portrays his healing of many, and connects it to the instance of the servant in Isa 52.13-53.12. Hence, this portrayal pertains to "summary".<sup>69</sup>

### **3.4.2.C. Frequency**

This device concerns the relationship between the frequency of events in a story and that of its narrative. Genette has classified this into four classes: "Singular narration", where an event which occurs once is narrated once; "Repetitive narration", where an event which occurs once is narrated repeatedly; "Multiple-singular narration", where an event which occurs repeatedly is repeatedly narrated; "Iterative narration", where an event which occurs repeatedly is narrated once.<sup>70</sup>

In 8.2-17, Jesus heals many people on the level of body and mind. In other words, there are instances of individual healing, particularly many in 8.16-17. However, Matthew in 8.16-17 describes them all together at once. Thus, this pertains to "Iterative narration", where an event which occurs repeatedly is narrated once.

### **3.4.2.D. Causality (Causation)**

In 8.2-17, Jesus provides the cause in healing events. In other words, Jesus, with his healing authority and power, causes many people to be healed. The result is that the people are healed on the level of body and mind. However, Jesus does not transfer people's ailments to himself, but removes them from the people. This confirms Hooker's argument that Jesus does "not transfer people's ailments to himself".<sup>71</sup> This calls for an exploration whether or not the servant transfers people's ailments to himself (see 5.1.1.A; 6.4.3.C).

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<sup>69</sup> Lindars, *New...*, 153.

<sup>70</sup> Genette, *Narrative...*, 113-60.

<sup>71</sup> Hooker, *Jesus...*, 83; Novakovic, "Matthew's...", 157 n.62, "A different view is endorsed by Gundry, who argues that "the Matthaean context requires removal only from the sick to Jesus, but not a subsequent taking away" (*The Use...*, 111). There is no evidence, however, that Matthew wants to suggest that Jesus took over the infirmities of others on himself. Rather, as Hooker notes, "the words are applied only in a very loose sense to Jesus: for while he cured those who suffered, he did not transfer their ailments to himself (*Jesus...*, 83)"; see also Hill, D., "Son and Servant: An Essay on Matthaean Christology", *JSNT* 6 (1980), 9; Menken, M.J., "The Source of the Quotation from Isaiah 53.4 in Matthew 8:18", 323-24."

In addition, Hooker raises another important issue: “the meaning [of 8.16-17] is certainly not that the guilt which caused the suffering was transferred in some way to Jesus”.<sup>72</sup> This reflects her understanding of Isa 53.4a in its original context, Isa 52.13-53.12. This issue is not so simple, and is concerned with the complicated inter-relationship between healing, suffering, death, and (the transference of) the TIS in the servant. Thus, it is necessary to explore not only the intention/strategy of Matthew in 8.16-17 for his whole narrative, but also that of the author in Isa 53.4a for the whole context, Isa 52.13-53.12 (see 5.1-2; 6.3-4).

### **3.4.2.E. Conflict**

With respect to the definition of conflict, Powell follows Perrine’s broad definition of conflict as “a clash of actions, ideas, desires, or wills”.<sup>73</sup> Such conflict may happen between characters, or between characters and settings.

In 8.2-17, there seems no conflict. If there is, it is between Jesus and demons (8.16), because Jesus expels the spirits. However, Matthew does not intend to evaluate this exorcism as conflict between Jesus and the demons, because he portrays Jesus as casting out the spirits even with a word. This implies that the demons are no match for Jesus.

### **3.4.3. Characters**

In narrative analysis, “characters” include not only people but also nonhuman entities such as animals, plants and robots. Human characters mean individuals or a group.

The analytic device of characters concerns characterization. According to Powell, this characterization is the process “through which the implied author provides the implied reader with what is necessary to reconstruct a character from the narrative”.<sup>74</sup> He suggests that this process may be examined through such elements as “telling and showing”, “evaluative point of view”, “character traits” and “empathy, sympathy, and antipathy”.<sup>75</sup> According to these elements, the characterization will be explored.

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<sup>72</sup> Hooker, *Jesus...*, 83.

<sup>73</sup> Powell, *What...*, 42; Perrine, L., *Story and Structure* (New York: Harcourt, Brace, Jovonovich, 1974), 44.

<sup>74</sup> Powell, *What...*, 52.

<sup>75</sup> Powell, *What...*, 51-58.

### **3.4.3.A. Telling or Showing**

Powell's suggested distinction between telling and showing in characterization follows Booth's classification.<sup>76</sup> In the former technique, a reliable narrator is to speak about a character directly to the reader with evaluative words such as 'righteous' or 'wise'. In the latter technique, a character is described through showing the character's point of view or other characters' point of view on the character.

In 8.2-16, Matthew continuously shows Jesus' healing acts. Thus, he is using the technique of "showing", implying authoritative, powerful, benign, beneficent, etc. However, in 8.17, he clearly identifies Jesus' healing as that of the servant, with quoting 53.4a. This is a sort of "telling" technique, while the evaluative words are diluted in his quotation. This quotation implies the evaluation of Jesus' healing as was prophesied through Isaiah the prophet in relation to the servant. Consequently, with the healing Matthew seems to present Jesus as the servant. This issue will be treated further (see chs. 4-6)

### **3.4.3.B. Evaluative Point of View**

The evaluative point of view indicates "the norms, values, and general worldview" related to characters.<sup>77</sup>

In 8.2-17, Jesus' evaluative point of view does not appear clearly. However, Jesus says that he is willing to heal the leper (8.2-4), and voluntarily heals Peter's mother-in-law (8.14) and the Centurion's servant (8.5-13). This shows that Jesus evaluates healing as positive. In 8.2-17, the people, bringing to Jesus the many in need of exorcism or healing, are also understood as evaluating healing as positive. Matthew also positively narrates Jesus' healing ministry.

### **3.4.3.C. Character Traits**

8.2-17 does not seem to clearly provide the character trait of Jesus and other characters. However, the passage shows that Jesus heals them free of cost, which shows Jesus' character traits as altruistic, benign, or beneficent.

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<sup>76</sup> Booth, *Rhetoric*..., 3-20.

<sup>77</sup> Powell, *What*..., 23-24.

#### **3.4.3.D. Empathy, Sympathy and Antipathy**

In 8.2-17, the altruistic trait of Jesus may raise sympathy or empathy from the reader rather than antipathy.

#### **3.4.4. Settings**

Powell, following Abrams, classifies settings into three types: spatial, temporal, and social.<sup>78</sup> These types seem to be well designed. However, to these types it may also be good to add one type, existential settings. This type concerns the human existential situation. This situation is sometimes presupposed at the beginning of a work of literature, and is not explained in terms of events or characters. For example, there may be such a case as a character's starvation, mental problem, disease, or death, which is presupposed at the beginning. Such a case evades even spatial, temporal, or social settings. Therefore, narrative analysis of setting will be performed according to four types: spatial, temporal, social and existential.

First, the explicit spatial settings of 8.2-17 are Capernaum (8.5) and Peter's home (8.14). Thus, it is probable that the spatial setting of 8.16-17 is also Peter's home. Second, the temporal settings of 8.2-17 are identified as day time (8.2-15) and as "when evening had come" (8.16-17). Third, the social setting of 8.16-17 is not clearly shown. Fourth, the existential setting of 8.16-17 is people's pains resulting from being demon-possessed or sick. The relationship between these pains and sins is not shown here. However, in the next chapter, "the possible connection between sin and illness" is provided (9.1-8).<sup>79</sup> Sins are also universal.

#### **3.4.5. Narrative Patterns**

In understanding the text, the reader may be guided through narrative patterns. According to Powell, these patterns include "recurrent structural devices and design features that are used to organise and present the story", in a basic sense, "the arrangement of the text into sentences, paragraphs, and chapters".<sup>80</sup>

Several narrative patterns are found in 8.2-17. First, healing events on the level of mind and body are repeated, which is related to the narrative pattern, "repetition".

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<sup>78</sup> Powell, *What...*, 70-75; Abrams, M.H., *A Glossary of Literary Terms* (New York: Holt, Rhinehart and Winston, 1981<sup>4th</sup>), 175.

<sup>79</sup> Nolland, *Matthew...*, 380, refers to Lev 26.14-16; Dt 28.21-22; 2 Ch 21.15, 18-19; Jn 5.14, 9.2; 1 Cor 11.30.

<sup>80</sup> Powell, *What...*, 32.

This confirms Hooker's argument that Jesus cures "the actual physical ailments" of people, "not in any figurative way of mental grief".<sup>81</sup> This calls for an exploration whether or not the servant heals people on the level of body and mind (see 5.1.1.A). Second, there is "causation" rather than "substantiation" in that the narrative includes the linkage from cause to effect, that is, the healer Jesus to the people having been healed.

In addition to these patterns, 8.16-17 also shows other patterns. First, the general description of Jesus' healing ministry (8.16) is concerned with "generalisation". This is contrasted with "particularisation" of individual healings (8.2-15). Second, only in 8.16-17, "summarisation" is found. Third, the quotation of 53.4a pertains to the narrative pattern of "intercalation", which introduces the world of the servant. Without this intercalation, the issues of the relationship between the servant and Jesus would not arise. Fourth, the purpose of the quotation is revealed, which is "statements of purpose": "in order that what had been spoken through Isaiah the prophet might be fulfilled". Fifth, not only with "summarisation" but also with "intercalation" accompanied with "statements of purpose", 8.16-17 deliberately shows "a movement from lesser to greater intensity",<sup>82</sup> that is, the pattern of "climax". This means *the movement from Jesus' healing ministry to related important elements/themes*. In other words, while Matthew sees Jesus' healing ministry as important, he in 8.16-17 seeks for more than that.

This study thinks that those elements/themes sought for by Matthew are certainly related to the servant, at least for two reasons. Firstly, the passage of 8.16-17 is more than the repetition of Jesus' healing ministry, as the added five narrative patterns demonstrate. Secondly, this passage clearly refers to none other than the (healing ministry of the) servant in Isa 53.4a, in contrast to the instances of Jesus' previous healing ministry (8.2-15) without such reference. This will be further investigated (see chs. 4-6). In addition, if 8.16-17 includes prolepsis as explored in 3.4.2.A and D (see also 6.2), Matthew "prepares the reader for what is still to come",<sup>83</sup> which belongs to the pattern of "preparation". This will be listed as the sixth pattern. Here, "what is still to come" is *the events of the servant in Jesus'*

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<sup>81</sup> Hooker, *Jesus...*, 83.

<sup>82</sup> Powell, *What...*, 33.

<sup>83</sup> Powell, *What...*, 33.

*ministry including life and death.* The existence of this pattern depends on the result of the exploration of chapter 6.

Consequently, *at least seven (2+5) narrative patterns* have been found in the short passage, 8.16-17. This means that *here Matthew very deliberately describes Jesus and his healing ministry*, which highlights the significance of this passage (this is the same as the features of 8.[1]2-17 in 3.3, if Markan priority is assumed). This significance will concretely be explored in chapters 4-6 in relation to Matthew's intention and strategy for his whole narrative.

### **#1. The Narrative Patterns of Isa 53.4 in the Context**

Before moving to the next exploration, this place seems appropriate for a brief exploration of the patterns of Isa 53.4a.

There are several patterns relating to Isa 53.4a. First, 4a is contrasted with 3b. 3b implies that the servant was despised because of his (sufferings/sorrows), but 4a implies that the servant was recognised as benefactor, because of his (sufferings/sorrows) relating to their disease and (sufferings/sorrows). This is the pattern of "contrast". Second, 3b shows "our" negative attitude to the servant, 4a "our" positive understanding of the servant, and 4b "our" negative understanding of the servant. Therefore, there is development from negative through positive to negative. This is the pattern of "pivot". Third, the verbs in 4a are the same as those in 12c $\alpha$  and 11b $\beta$ , and can be said to be "repeated". This is the pattern of "repetition". Fourth, beyond "repetition", the structure of these verbs constitute "Chiasm": "bore" (4a $\alpha$ ), "carried" (4a $\beta$ ), "carried" (11b $\beta$ ), "bore" (12c $\alpha$ ).

In addition, fifth, these verbs are concerned with the narrative pattern, "preparation". As Powell explains, preparation designates "the inclusion of material in one part of the narrative that serves primarily to prepare the reader for what is still to come".<sup>84</sup> (thus, this function includes "prolepsis"). The same two verbs in 4a as those in 12c $\alpha$  and 11b $\beta$  let the reader expect that the same servant not only will heal people but also solve the problem of the TIS. This is significant in that the healing ministry of the servant is understood as "the indicator" of his own identity as the solver of the TIS. The significance of healing ministry as this indicator is supported

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<sup>84</sup> Powell, *What...*, 33.

by four previous narrative patterns concentrated on 4a, and by the features of the emphasis and markedness in 4a (see #1 in 5.1.1.A).

### **3.4.6. Conclusion**

In 3.4, a narrative analysis of Isa 53.4a in its new immediate context, Mt 8.2-17, has been performed. Particularly, the analysis in 3.4.2. “Events” and in 3.4.5. “Narrative Patterns” is significant. The former identifies the issues raised by Hooker, and shows the need for further study. In addition, the latter analysis of narrative patterns highlights Matthew’s deliberate expression in Mt 8.16-17 and the significance of the passage for the whole narrative of Matthew. In addition, #1 in 3.4.5 has analysed the narrative patterns of Isa 53.4a in its original context, and discovered the significance of the passage for the whole narrative of Isa 52.13-53.12, particularly that the healing ministry of the servant proleptically functions as “the indicator” of his own identity as the solver of the TIS.

### **3.5. Conclusion**

In this chapter 3, the present study has attempted to perform a narrative analysis of Isaiah 53.4a in its new immediate context. For this, in 3.1, the text-form of Mt 8.17 has been investigated. The style of formulaic introduction indicates that Jesus’ healing ministry is described as “a purposeful fulfilment of an ancient prophecy uttered by the prophet Isaiah”. After comparing the text-form with the LXX, the present study has concluded that the translation of Isa 53.4a in Mt 8.17 must reflect the intention of Matthew. In addition, this translation is understood as faithful to the literal translating of MT Isa 53.4a, in contrast to the LXX and Tg. This faithfulness to the literal translating of the MT Isa 53.4a is significant for 3.2. “Translation”, where it is one of four reasons for the meaning of the verb “ἐβάστασεν” in Mt 8.17b as “carried” more than “took away”.

In 3.2, the present study has presented a preferred translation of Mt 8.17 (Isa 53.4a). 3.3 has identified Mt 8.[1]2-17 as the new immediate context of Isa 53.4a/Mt 8.17, which provides the basis for narrative analysis in 3.4.

In this narrative analysis, the most important result is attained in 3.4.2. “Events” and 3.4.5. “Narrative Patterns”. This former result confirms Hooker’s issues, and shows the need for further study. In addition, the latter result shows that

Matthew, using at least seven narrative patterns, very deliberately describes Jesus and his healing ministry in the short passage, 8.16-17. Using so many patterns in the short passage implies that for Matthew, this passage is very significant and a strategic point for the whole narrative of Matthew. This will be shown in the next explorations. In addition, the analysis of the narrative patterns of Isa 53.4a in its original context in #1 in 3.4.5 has demonstrated the significance of the passage for the whole narrative of Isa 52.13-53.12, particularly that the healing ministry of the servant proleptically functions as “the indicator” of his own identity as the solver of the TIS.

Consequently, the exploration of chapter 3 seems to imply that Matthew may not tell about the identity of Jesus as the servant, because no other elements relating to the servant can be found in the immediate context.

Nevertheless, it may be possible to say that Matthew tells about Jesus’ identity as the servant for several reasons. First, if Matthew intends to emphasise just Jesus’ healing ministry, he does not need to quote Isa 53.4a, like several instances in the immediate context (see also a further exploration in 4.1). Second, this quotation is a way of emphasis different from other ways. This means that it must have been Matthew’s intention to differentiate it from other healing passages without quotation (see a further exploration in 4.2). Third, here Matthew intentionally quotes Isa 53.4a referring to the servant, seeing Jesus’ healing ministry as its fulfilment. This signifies the possibility that Matthew intends to connect Jesus to the servant (see a further exploration in 4.3).



#### **4. Specific Narrative Analysis of the Intermediate or Remote Context (Multiple Contexts) of Mt 8.16-17**

The main issue of Mt 8.16-17 (quoting Isa 53.4a) is concerned with the contexts of both texts. However, scholars have not paid enough attention to the *multiple* contexts of Mt 8.16-17, and particularly to the way in which the relationship between Jesus' actions and character is worked out in this passage (see 2.1. "Literature Review"). Therefore, the task of chapter 4 on the basis of chapters 2 and 3 is to examine the extended, multiple contexts of theme (healing), intertextuality (quotation), and form (fulfilment) in terms of relationship between Jesus' actions (events)<sup>1</sup> and character (identity).<sup>2</sup> This is because Mt 8.16-17 is located in this context, and Matthew's strategy for the whole Gospel penetrates not only the immediate but also the extended context of Mt 8.16-17 as part of the whole Gospel as a unit.

The first examination of passages of the theme, healing, in 4.1 will show the probability that Mt 8.16-17 intends to identify Jesus as the servant in emphasising the healing ministry of Jesus. The second examination of intertextual passages in 4.2 will demonstrate the tendency or necessity of providing the identity of Jesus in the instances of events described in quotations.

Particularly the third significant exploration of passages of the form (fulfilment) in 4.3 will be expected to exhibit *a consistent pattern, that is, the inseparability between pivotal events in Jesus' ministry and his identity, and above all the necessity of the events to be accompanied by the identification of Jesus*. This third exploration, *more directly than the previous two, will shed light on the existence of the relationship between Jesus' healing event and his identity in the fulfilment passage of Mt 8.16-17*. Even allusive fulfilment passages will also show the same pattern, and reinforce this conclusion. Consequently, it will be probable that Mt 8.16-17 also presents Jesus as the servant in emphasising the healing ministry of Jesus.

##### **4.1. The Context of Mt 8.16-17 in terms of Theme (Healing)**

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<sup>1</sup> In this study, the word "event" refers both to events in which "Jesus is in an active participant" and to events in which "he is only a passive participant". To explain this in terms of narrative analysis, every story is told in such a way as "Somebody does something to someone, somewhere, at some time". Here "the 'something' that is done is an event" (see Powell, *What...*, 35). In this story, Jesus may be the "somebody" (active subject) or the "someone" (passive object).

<sup>2</sup> Synoptic issues may be treated, only when they shed light on this relationship; see 2.4.

Matthew tells stories of Jesus' healing ministry more than 25 times: individual healing instances or "general healing"<sup>3</sup> instances ("general statement", or "summary passages"<sup>4</sup>). These instances are explored mainly in terms of relationship between the event of healing and the identity of Jesus. In the case of general instances involving many people and a broad area, their scales will also be explored in order to be compared with the scale of Mt 8.16-17.

Matthew begins by telling Jesus' healing ministry in Galilee in a summary passage (4.23-25),<sup>5</sup> emphasising "the widespread effect of Jesus' ministry [healing "every kind of disease and sickness"]"<sup>6</sup> even in Syria and thus Decapolis, Jerusalem, Judea and beyond Jordan. This instance belongs to "foreshadowings", which "forecast what is to come".<sup>7</sup>

Thus, after describing Jesus' Sermon on the Mount, Matthew tells another story of Jesus' healing of a leper (8.2-4/Mk 1.40-45). Mark (1.40-45) puts this instance "after another healing, exorcism and two general statements concerning Jesus' healing ministry"; Luke follows the order of Mark.<sup>8</sup> If Marcan priority is assumed, "Matthew's rearrangement of the traditional order of the healings recorded in Mark 1.29-45, so that the story of the leper comes first", is perhaps planned to underline "Jesus' work of deliverance by putting up front a more striking instance of Jesus' restoration of the distressed and excluded than the relatively mundane fever of Peter's mother-in-law."<sup>9</sup> Here, the leper's kneeling (προσκυνεῖν) before Jesus and calling him "Lord" may be significant or not. According to some scholars such as Anderson and Edwards, this gesture is used where Jesus is "revered and worshipped as Messianic King and Divine Helper".<sup>10</sup> However, other scholars such as Osborne

<sup>3</sup> Nolland, *Matthew...*, 48, uses this term for Mt. 8.16-17.

<sup>4</sup> Warrington, *Jesus...*, 30; Anderson, *Matthew's...*, 147-48.

<sup>5</sup> Anderson, *Matthew's...*, 147-48, one of "summary passages"; 8.16; 9.35; 11.1; 12.15-16; 14.13-14; 14.34-36; 15.20-31; 19.1-2.

<sup>6</sup> Warrington, *Jesus...*, 30-31.

<sup>7</sup> Lohr, C.H., "Oral Techniques in the Gospel of Matthew", *CBQ* 23 (1961), 412-13 (for the significance of "foreshadowing"/"prolepsis" in Matthew, see 6.3); Examples are the use of the title Son of David, dreams, the 'prologue' to Jesus' public ministry (4.23-25), and 'little scenes' which 'forecast what is to come'.

<sup>8</sup> Warrington, *Jesus...*, 33.

<sup>9</sup> France, *Matthew...*, 303-304.

<sup>10</sup> Anderson, *Matthew's...*, 79, notes that προσκυνεῖν appears in Mt. 2.2, 8, 11; 4.9, 10; 8.2; 9.18; 14.33; 15.25; 18.26; 20.20; 28.9, 17, and refers to BAGD listing "Mt. 2.2, 8, 11; 8.2; 9.18; 14.33; 15.25; 19.38—Mt. 20.20" as examples of its use where Jesus is "revered and worshipped as Messianic King and Divine Helper". It lists Mt 28.9, 17 as examples of worship of the risen Lord. She adds that Thompson, W.G., *Matthew's Advice to a Divided Community* (Rome: Pontifical Biblical Institute, 1970), 214-25 n. 62, follows J. Horst in distinguishing Matthew's use of προσκυνεῖν in the imperfect

and Evans see it as “an act of submission and deep respect”.<sup>11</sup> Unlike these scholars, France understands it to be the leper’s “recognition of Jesus’ unique status”.<sup>12</sup>

France’s understanding may be appropriate, for Jesus has not been recognised as the Messiah to this point, but to heal a leper is so difficult that it is like “to kill and make alive” (2 Kgs 5.7).<sup>13</sup>

Shortly after the story of Jesus’ healing of the leper, Matthew (8.5-13//Lk 7.1-10) narrates another healing story of a centurion’s servant. Warrington notes differences between the two synoptic accounts concerning “the identity of the one(s) who initially intercede(s) on behalf of the servant”. This shows “the different purposes of the writers”. Matthew is more concerned with the faith and nationality of the centurion, while Luke focuses on “the man’s sense of unworthiness”.<sup>14</sup> In Matthew, the centurion calls Jesus “Lord” (8.6). Scholars generally do not put specific significance on this form of address. Yet, Osborne notes, “The ‘Lord’ of the leper’s plea in 8.2 is repeated, emphasising further the authority of Jesus as Lord of creation (though, of course, the centurion hardly realises this).”<sup>15</sup> However, it is unlikely to understand the centurion’s use of this title entirely apart from the content of the title itself without a different dimension/context provided by Matthew (for a possible instance, see John 11.49-52). It seems better to follow other scholars in the issue of the title.

Matthew (8.14-15//Mk 1.29-31//Lk 4.38-39) adds another healing story of Peter’s mother-in-law. This story does not shed light on Jesus’ identity. However, this story shows that the setting is still Capernaum (8.5; 17.24-27),<sup>16</sup> which indicates the setting of Mt 8.16-17. After these three healing stories, Matthew (Mk 1.32-34, “the whole city [Capernaum]”//Lk 4.40-41) tells a general instance/statement/summary of Jesus’ healing in Mt 8.16-17 in the setting of Capernaum (see also ch. 3). Here it is enough to note that the scale of this second summary of healing happening in

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as supplication (8.2; 9.18; 15.25; 18.26) and in the aorist as worship/adoration (2.11; 14.33; 28.9, 17); Edwards, J.R., “The Use of Προσεύχεσθαι in the Gospel of Matthew”, *JBL* 106 (1987), 65-74.

<sup>11</sup> Osborne, G.R., *Matthew* (Grand Rapids: Zondervan, 2010), 283; Evans, C.A. *Matthew* (Cambridge: Cambridge University Press, 2012), 184, “sir” in today’s parlance.

<sup>12</sup> France, *Matthew*..., 305-306.

<sup>13</sup> See also Strack, H.L. and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrash* (München: C.H. Beck, 1922-56), 1:593-96.

<sup>14</sup> Warrington, *Jesus*..., 39.

<sup>15</sup> Osborne, *Matthew*, 290.

<sup>16</sup> France, *Matthew*..., 320-21.

Capernaum is smaller than that of the first summary of healing (4.23-25) happening in Galilee and effecting Syria, Decapolis, Jerusalem, Judea and beyond Jordan.

After providing the accounts of Jesus' dialogue with a scribe (8.18-22) and Jesus' authority to calm the storm (8.23-27), Matthew (8.28-34//Mk 5.1-20//Lk 8.26-39) again reports Jesus' healing/exorcism of two demoniacs. Here they cry out, calling Jesus "Son of God", which is almost the same as "Son of the Most High God" in other synoptics. This calling implies that Jesus can torment and cast them out before the final judgement in his capacity as "Son of God".<sup>17</sup> Consequently, this event reveals Jesus' identity as "Son of God".

Immediately after this narration, Matthew (9.1-8//Mk 2.1-12//Lk 5.17-26) tells Jesus' healing of the paralytic. Although Matthew's story is shorter than that of his Marcan source, it is central to this story, like other Synoptics, that Jesus, the Son of Man, has authority on earth to forgive sins.<sup>18</sup> Here, Jesus is revealed as the Son of Man no less great than the Son of God in the previous instance. As Osborne argues, "Jesus is Lord over the world of sin as well as sickness."<sup>19</sup> In view of Jesus' strong assertion against the scribal assumption that to make such a claim is blasphemy, "the healing itself is only a subplot". Rather, it is the main plot to demonstrate "his authority to forgive sins" on earth.<sup>20</sup> If so, this instance is significant not only for the identity of Jesus, but also for "prolepsis" in Matthew's narrative and for its relationship with Isa 52.13-53.12 more directly than Daniel 7<sup>21</sup> (see 5.1-2; 6.3).

After describing Jesus' responses to the Pharisees concerning his dining with tax collectors (9.9-13)<sup>22</sup> and to the disciples of John concerning fasting (9.14-17),

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<sup>17</sup> Cf. Van Aarde, A.G., "Matthew's Intertexts and the Presentation of Jesus as the Healer-Messiah", in Hatina (ed.) *Biblical...*, 179, "In Matthew, by acknowledging *Jesus as Davidic Messiah*, the two healed blind men *see* what God's salvation is all about (Mt 20.30) and the Gadarenes possessed by demons announce publicly that God heals Israel through Jesus, *God's son* (Mt 8.29)." (italics original).

<sup>18</sup> Warrington, *Jesus...*, 54-56.

<sup>19</sup> Osborne, *Matthew*, 327.

<sup>20</sup> France, *Matthew...*, 343-44; see also Evans, *Matthew*, 201.

<sup>21</sup> Although it is beyond the scope of this study to explore the "title", "Son of Man", it is not appropriate to automatically relate the passages including "Son of Man" to Daniel 7; see Juel, *Messianic...*, 151-53; for such a case concerning Mt 20.28 (/Mk 10.45) and criticism, see France, *Jesus...*, 116-21, 136-38, 184-88.

<sup>22</sup> Patrick, "Matthew's...", 66-68, attempts to classify "distinct healing stories" in Mt 8-9 "neatly" into two groups of five healings "in precisely the same order: an outcast [8.1-4/9.9], a child [8.5-13/9.18-19, 23-26], an older woman [8.14-16/9.20-22], a double healing [8.18-9.1/9.27-31], and an unusual healing [9.1-8/9.32-34] that functions as a sign about the identity of the Messiah". However, it is not natural to classify the case of calling Matthew into healing cases, and make five parallel healings. The saying including the "sick" in Mt 8.12 is a proverb, which uses physical illness as a metaphor for spiritual need; for this understanding and examples, see France, *Matthew...*, 353-54;

Matthew tells Jesus' three<sup>23</sup> healing stories in succession. Although Matthew tells the first story (9.18-26//Mk 5.21-43//Lk 8.40-56) more briefly than other synoptic writers, the two stories are significant for the present study. In the first story, Matthew tells Jesus' healing of a woman suffering from a haemorrhage and his raising up an official's daughter from the dead. While the former is highly valued as healing the outcast, the latter instance is important in terms of Jesus' authority or power. As Osborne argues, the primary theme of 8.1-9.34 is "the authority of Jesus". This authority "reaches a high point here" as "Jesus progresses from healing a serious illness to raising the dead".<sup>24</sup> Therefore, Warrington's observation is probable that the focus of the latter instance appears to be "not on the restoration of the child, but on the *identification* of Jesus as the one with power over death".<sup>25</sup> Consequently, this event is also related to Jesus' identity. Osborne maintains that the affected region (9.26) might be "surrounding Capernaum", but "more likely" "all of Galilee".<sup>26</sup> If so, the scale of this event is greater than that of Mt 8.16-17. In the second story (9.27-31),<sup>27</sup> two blind men call Jesus "Son of David", and ask Jesus to have mercy upon them. Therefore, Jesus' healing of them is understood to be performed in his capacity as the Son of David, as Novakovic argues (see 1.2.11). Here it is

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Osborne, *Matthew*, 336; Davies and Allison, *Matthew* 2:103.

<sup>23</sup> It will be four, if the woman suffering from a haemorrhage is counted.

<sup>24</sup> Osborne, *Matthew*, 351.

<sup>25</sup> Warrington, *Jesus*..., 61 (italics mine).

<sup>26</sup> Osborne, *Matthew*, 350.

<sup>27</sup> Anderson, *Matthew's*..., 184, "Linked to the healings in 9.27-31 and 20.29-34, this periscope [the episode of the Canaanite woman (15.22-28)] also has ties to the healing of centurion's slave in 8.5-13 (Truly I say to you, not even in Israel have I found such faith) and Jesus' injunction to go only to the lost sheep of the house of Israel in the missionary discourse (10.6=15.24, six words in common)"; Riches, *Matthew*, 100, "What then of the three titles [Son of David, Son of Man and Son of God]? 'Son of David' indicates that Jesus comes as the expected Messiah—but in practice he acts very differently to what is expected of him. Above all he heals, something not traditionally associated with the Son of David; Luz thinks that Matthew's inspiration for the interpretation of the title comes from Mark, esp. 10.46-52. In particular, he heals the blind (9.27; 12.22; 20.30-31, cf. 21.14-16). 'The Messiah Jesus heals (metaphorically) the blindness of Israel, while the leaders remain blind [Der Messiah Jesus heilt (metaphorisch!) die Blindheit Israels, während Schriftgelehrten und Phariseer blind bleiben] (cf. 23.16-26)' (Luz, "A Sketch of Matthew's Christology in the Form of These" only in German as "Eine thetische Skizze der matthäischen Christologie", in Breytenbach, C., and Paulsen, H., *Anfänge der Christologie* (Göttingen: Vandenhoeck & Rurecht, 1991), 221-35 (eds.), p. 225) However, 22.1-46 shows that the Son of David is more than Messiah, he is the Lord of the world and in the main christological sections of the last chapters the title no longer appears. Its purpose was to 'characterize Jesus' coming as the fulfilment and transformation of Israel's hopes and so to help overcome the shock of the separation of Christian congregation and synagogue' (p. 226)."; Nolland, J., "The King as Shepherd: The Role of Deutero-Zechariah in Matthew", in Hatina (ed.), *Biblical*..., 138, "Matthew keeps the royal Messianism category alive by having people identify Jesus as 'the son of David' or question whether he might be such (9.27; 12.23; 15.22; 20.29, 31; 21.9, 15)".

noteworthy that this story follows “the raising of the dead miracle”, “as both are signs of the messianic age in 11.5”.<sup>28</sup>

In the third story (9.32-34), Matthew narrates Jesus’ healing of the dumb demoniac and two kinds of responses: multitudes’ wonder and the Pharisees’ accusing Jesus of being helped by the prince of demons. This contrast, particularly the latter, is significant for unfolding Matthew’s narrative, and Warrington’s argument is probable that the “purpose” of this healing story is to be situated “in the varied responses to it rather than in the event itself”.<sup>29</sup> In this healing, Patrick sees “a sign of Jesus being the Messiah”, considering “that the Pharisees had to make an official pronouncement giving an alternative origin for this miracle”.<sup>30</sup> In addition, Osborne notes that the last two miracles enable Messianic prophecy in Isa 35.5-6 to “come to fruition (preparing for 11.5)”, and that the “primary motif” throughout 8.1-9.34 is “the authority of the Lord Messiah”.<sup>31</sup> Consequently, it can be said that these three healing stories are concerned with Jesus’ identity, particularly as the Messiah.<sup>32</sup>

In the next pericope (9.35-38),<sup>33</sup> Matthew reports Jesus’ general healing underlining healing “every kind (πᾶσαν) of disease and every kind (πᾶσαν) of sickness in all (πάντας) the cities and the villages [of Galilee]”. This general/summary description is linked to the missionary discourse by repetition (4.23=9.35=10.1, seven words in common; this will also be mentioned in the conclusion of this 4.1),<sup>34</sup> and shows that the scale of this healing is greater than that of Mt 8.16-17.

After his second discourse (9.35-11.1), Matthew (11.2-6//Lk 7.21-22; relying on Isa 29.18, 35.5-6, 42.7, 18, 61.1<sup>35</sup>) narrates Jesus’ general healing to be reported to John the Baptist (this will be treated in 4.2.2 again). Here it is noteworthy that

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<sup>28</sup> Osborne, *Matthew*, 352.

<sup>29</sup> Warrington, *Jesus...*, 70.

<sup>30</sup> Patrick, “Matthew’s...”, 67.

<sup>31</sup> Osborne, *Matthew*, 360.

<sup>32</sup> Narrative web: Anderson, *Matthew’s...*, 132, 176, 177, 180, “*The triad: blind men and Canaanite woman*. The chiastic pattern begins with the healing of two blind men in 9.27-31. This episode occurs in a series of miracles preceding the missionary discourse. It immediately precedes the healing of the dumb demoniac. In the episode two blind men cry out, ‘Have mercy on us, Son of David’. Jesus questions them, ‘Do you believe that I am able to do this’. They answer yes, identifying Jesus as Lord, a title only those who have faith in him use. Their eyes are opened.”

<sup>33</sup> Generally, this pericopae is viewed as the first part of the section of 9.35-11.1; see Nolland, *Matthew...*, 49; France, *Matthew...*, x; Osborne, *Matthew*, 42.

<sup>34</sup> Anderson, *Matthew’s...*, 151, adds, “As Jesus heals every disease and every illness, so he gives the disciples the authority to do the same.”; 182, “These miracles [two blind men and Canaanite woman] emphasize Jesus’ healing power and the spread of his fame, factors underscored by the encircling summaries of 4.23-25 and 9.35.”

<sup>35</sup> Warrington, *Jesus...*, 71.

Jesus' general healing, with preaching, is used to let John the Baptist identify Jesus as "the One to come".<sup>36</sup> After describing "varying responses to the Messiah" (11.2-30)<sup>37</sup> and "the Son of Man as Lord of the Sabbath" (12.1-8),<sup>38</sup> Matthew (12.9-14//Mk 3.1-6//Lk 6.6-11) tells an account of Jesus' healing of a man with a withered hand on the Sabbath. His healing ironically incurs the Pharisees' discussion to even kill Jesus, as all the Synoptists tell. This means that the Pharisees identify Jesus as one deserving to be killed, beyond judging a specific act of Jesus. Following this instance, Matthew (12.15-21//Mk 3.7-12//Lk 6.17-19) records Jesus' general healing, and quotes Isa 42.1-4 in relation to Jesus' warning them "not to make him known". This warning cannot be separated from his identity, and the quoted passage includes identification, "Yhwh's chosen and pleasing Servant, who would be empowered by His Spirit". The former part of this identification is contrasted with that of the Pharisees in the previous instance, and the latter part is strongly revealed in the following instance.

In this following instance (12.22-37//Mk 3.22-30//Lk 11.14-26, 12.10), Matthew narrates Jesus' healing of a demon-possessed man who was blind and dumb. The responses are one possible identification of Jesus as "the Son of David" by the multitudes and the other convinced identification of him as one supported by Beelzeboul, ruler of demons. The former identification is unique to Matthew in Synoptists, and supports the identification of the quotation in the previous instance. In addition, this identification constitutes Matthew's important narrative, as Novakovic observes, "Jesus' identity is either addressed by the messianic title 'Son of David' when the sick approach him asking for a cure (Mt 9.27-31; 15.21-28; 20.29-34), or his healings provoke a question concerning his messianic identity: 'Can this be the Son of David?' (Mt 12.22-24)".<sup>39</sup> The latter identification of Jesus as one supported by the ruler of demons is also important for unfolding the narrative of Matthew.<sup>40</sup> Consequently, such identifications establish conflict which significantly

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<sup>36</sup> Warrington, *Jesus*..., 71; Dunn, J.D.G., *Jesus and the Spirit* (London: SCM, 1975), 60-61; Osborne, *Matthew*, 412.

<sup>37</sup> France, *Matthew*..., x; cf. Nolland, *Matthew*..., 49, "Seeing clearly and Relating Rightly to God's Present Agenda"; Osborne, *Matthew*, 43, "Revelation and Rejection Begun".

<sup>38</sup> Nolland, *Matthew*..., 50.

<sup>39</sup> Novakovic, "Matthew's...", 159.

<sup>40</sup> Anderson, *Matthew's*..., 132, "the expanded doublet and phrase concerning exorcism by the power of Beelzeboul, ruler of demons <9.32-34=12.22-27, twenty-two words in common, related to 10.25>".

contributes to unfolding the narrative, and ultimately results in killing Jesus and the vindication of Jesus as the Messiah in his resurrection (see Mt 26-28).

Leaping over several instances, Matthew (14.13-14) briefly tells Jesus' general healing of the multitudes from the cities with "compassion"<sup>41</sup> before feeding the crowd (14.13-21). Osborne emphasises, "The mercy of Israel's Messiah for his people is important; it can be seen almost in his healings".<sup>42</sup> However, it is not certain if the "mercy" is a mark of Israel's Messiah. The scale of this healing appears great, for the multitudes have come from the cities round the Galilee Lake, and are related to the multitudes of five thousand men aside from women and children (14.13-21). After the account of Jesus' walking on the water (14.22-33), Matthew (14.34-36//Mk 6.53-56) records Jesus' healing of many people in and surrounding Gennesaret. This instance may underline "the large-scale healing",<sup>43</sup> a way of healing to be touched,<sup>44</sup> and unknown people's love for the sick.

Next to the story of the question of purity raised by some Pharisees and scribes (15.1-20), Matthew (15.21-28//Mk 7.24-30) puts the account of Jesus' healing of a Canaanite woman's daughter. The woman calls Jesus "Lord, Son of David", the latter of which is unique to Matthew. In addition, this instance is located at "the fulcrum of the chiasmic pattern": "A. Two blind men (9.27-31), B. Sign of Jonah (12.28-42), C. Feeding of 5,000 (14.13-21), D. Canaanite woman (15.22-28), C'. Feeding of 4,000 (15.30-38), B' Sign of Jonah (16.1-4), A' Two blind men (20.29-34)".<sup>45</sup> If so, the identification, with other elements such as faith confessed by a woman in marginal status and Gentile mission, is underlined. After this account, Matthew (15.29-31) narrates Jesus' general healing of people who were lame, crippled, blind, dumb, and many others. The scale of this healing appears to be great, for there is no restricted

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<sup>41</sup> Anderson, *Matthew's...*, 71, "Indeed, three simple inside views focus on and emphasize by means of repetition Jesus' compassion (σπλαγχνίζομαι): 9.36=14.14, four words in common, and 9.36-14.14=20.34, aorist forms of σπλαγχνίζομαι".

<sup>42</sup> Osborne, *Matthew*, 565, refers to Luz, Matthew 8-20, 314, pointing to the use of "mercy" in 9.27, 15.22, 17.15, 20.31, and to "compassion" in 9.36, 15.32 (after 15.29-31), 20.34.

<sup>43</sup> Nolland, *Matthew...*, 53.

<sup>44</sup> Anderson, *Matthew's...*, 149, "14.36=9.20-21, nine words—touched (touch) the fringe of [the] garment [of] him; only touch (touched) [shall be] healed (were completely healed)".

<sup>45</sup> Anderson, *Matthew's...*, 179-80, "The linking of the blind men with the Gentile woman is particularly significant. It is they who exhibit the most faith, not the Pharisees who would reject contact with them both, nor the disciples whose faith and understanding waivers."; 184, "It may be, however, that the implied reader is to see the faith of this Gentile woman as even greater than that of blind Jews, especially that of the first pair who disobey Jesus. As a Gentile and a woman she has doubly marginal status. Yet, this Gentile woman recognizes Jesus as both Son of David and Lord. She calls Jesus Lord three times and *worships* him." (italics original); Novakovic, "Matthew's...", 159.



names of cities or regions from which the great multitudes have come to Jesus on a mountain beside the Sea of Galilee.<sup>46</sup> While Nolland understands Matthew “in 15.29-31” “to echo many motifs from earlier accounts (with special interest in their christological implications)”,<sup>47</sup> it is not certain whether or not these Christological implications include Jesus’ identity.

After the accounts of Peter’s important confession, Jesus’ first prophecy of the passion and resurrection, disciples’ loyalty and the Transfiguration (16.13-17.9//Mk 8.27-9.10//Lk 9.18-36), the Synoptists record Jesus’ healing of a man’s son (Mt 17.14-21//Mk 9.14-29//Lk 9.37-43), while Matthew and Mark tell before this healing story ‘a short dialogue’ between Jesus and his disciples concerning the coming of Elijah (17.10-13//Mk 9.11-13). In this individual healing instance, while the father calls Jesus “Lord”, this calling is understood as expressing respect.

In the account of Jesus’ coming into Judea beyond the Jordan from Galilee (19.1-2//Mk 10.1//Lk 9.51), only Matthew records Jesus’ general healing of great multitudes. In view of his moving from Galilee to Judea, the scale of the following multitudes appears great.

In the instance of Jesus’ going out from Jericho, Matthew (20.29-34//Mk 10.46-52//Lk 18.35-43), like other Synoptists, tells that Jesus is called “Son of David” twice. Osborne points out that Matthew, more than Mark, emphasises “the miraculous power and majesty of Jesus with details removed (the identity of Bartimaeus ...)” and adds “the presence of two blind men, the emphasis on ‘Lord’ three times, Jesus’ compassion to centre on the miracle as the result of Jesus’ lordship”.<sup>48</sup> Although there is difference of manuscripts, the “Lord” is used by the blind men three times<sup>49</sup> or at least twice (in contrast to Mark’s once, “Master” and Luke’s once, “Lord”). Anyway, this individual healing instance is clearly concerned with the identity of Jesus.<sup>50</sup>

The last record of Jesus’ healing in Matthew is related to the blind and the lame in the temple (21.12-17). Here the children cry out “Hosanna to the son of David”. It

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<sup>46</sup> France, *Matthew*..., xii, “many healings”; Nolland, *Matthew*..., 53, “Jesus heals many and impresses the Crowds”;

<sup>47</sup> Nolland, *Matthew*..., 53, 638; idem, “The Role...”, 135; similarly Anderson, *Matthew’s*..., 186.

<sup>48</sup> Osborne, *Matthew*, 746.

<sup>49</sup> The frequency of “three times” is supported by France, *Matthew*..., 763-64; Osborne, *Matthew*, 746-48; Nolland, *Matthew*..., ; NRSV, NASB, TNIV.

<sup>50</sup> Novakovic, “Matthew’s...”, 159.

is difficult to decide whether they started this praise before Jesus' healing or after it. However, even if they started it before his healing, his healing may have encouraged it more until the chief priests and the scribes become indignant (see the present tense of "what they are saying" in 21.16, which may mean that the cry started at that point, or continued from then on). Osborne argues that the cry means that "both the expelling of the people from the temple and healings in the temple are aspects of Jesus' authority as Davidic Messiah". This is probable. Thus, this healing instance is also related to the identity of Jesus.

### Summary

First, this study has explored 14 (15, if the woman suffering from a haemorrhage in 9.18-25 is counted) individual healing instances. Only 3 (4) instances are not related to the identity of Jesus: the centurion's servant (8.5-13); Peter's mother-in-law (8.14-15); the man's son (17.14-21); (the woman suffering from a haemorrhage in 9.18-25). In contrast, the remaining 11 (12) instances, Matthew, directly or indirectly, describes the identity of Jesus as "Son of God" (8.28-34); "Son of David"<sup>51</sup> (9.27-31, 15.21-28, 20.29-34, 21.12-17/ 12.22-24 vs. a man helped by Beelzebul the ruler of the demons; cf. 9.32-34); "Son of Man" able to forgive sins on earth (9.1-8). Consequently, it can be said that the stories of Jesus' individual healing instances have a tendency to show that they are directly/indirectly or positively/negatively related to the identity of Jesus [78.6% (73.3%)].

Second, this study has examined Jesus' 7 general healing instances. Matthew directly or indirectly tells that all of them, except one, happen on a great scale or have great effects, as being worthy of a summary statement: 4.23-25 (in all Galilee); 9.35 (all the cities and the villages [in Galilee]); 12.15-21 (many followers; instance perhaps in a place of Galilee); 14.13-14 (the multitudes coming from the cities around the Sea of Galilee, and related to five thousand men aside from women and children); 14.34-36 (many people in and surrounding Gennesaret); 15.29-31 (no restricted names of cities or regions from which the great multitudes have come to Jesus on a mountain beside the Sea of Galilee); 19.1-2 (multitudes following Jesus

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<sup>51</sup> Novakovic, *Messiah...*, 79-87, "two blind men", "the blind and dumb demoniac", "the daughter of the Canaanite woman", "two other blind men", "the triumphant entry and healing the sick in the temple"; 1, "the Matthean Jesus is addressed with the messianic title, 'Son of David' almost exclusively within the context of his healing activity".

from Galilee to Judea). In these six instances, the scale of the one (12.15-21) appears relatively less great than those of the other five instances. In contrast, one instance (11.2-6) focuses on the identity of Jesus rather than the scale. Therefore, it can be said that the stories of general healing instances intend to highlight the scale or effects of Jesus' healing ministry or to reveal Jesus' identity.

Probably the scales of those 6 instances is greater than that of Mt 8.16-17 which happens in Capernaum as explained above.<sup>52</sup> In fact, the effects of even some individual healing instances are greater than that of Mt 8.16-17, as explored above. Therefore, if Matthew is understood to emphasise Jesus' healing only, this instance is seen as redundant. The previous exception (11.2-6) without showing interest in the scale sheds light on this issue, which will be treated in the third point.

Third, in addition to the instances explored above, there are three significant instances to reinforce the previous two points. Firstly, people tend to pay attention to miraculous healings, and have curiosity about the healer's identity and source of healing power/authority. This can be seen in the story of Herod the tetrarch (14.1-12). Matthew tells that the news of Jesus' "miraculous powers" suggests to Herod that he is John the Baptist risen from the dead. To this point, Matthew mainly records Jesus' healings and exorcisms in relation to such powers. This news seems to be strengthened by his disciples' resembled ministries (10.1-11.1), although Matthew does not emphasise it to such a degree as Mark does.<sup>53</sup> However, the narrative web of 10.1 (authority over unclean spirits, to cast them out, to heal every kind of disease and every kind of sickness) with 4.23 and 9.35,<sup>54</sup> and Jesus' including even "raise the dead" in their healings and exorcisms (10.8) would result in great news not only about them but also about their Lord<sup>55</sup> (for the importance of this inclusion, see 6.1). Anyway, it is noteworthy that miraculous healings tend to raise the question of the identity of the healer at least.

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<sup>52</sup> Commenting on Mt 8.14-15, France, *Matthew*..., 320, explains "the setting is still Capernaum (v.5) .... Matthew does not the same narrative framework [as Mark's], but the mention of Peter's house (see 17.24-27) confirms the location".

<sup>53</sup> See Mk 6.7-29; esp. 12-13, "disciples' evangelism, exorcisms and healings", 14 "And the King Herod heard [of it]", which makes a direct relation between the disciple's ministries and the news.

<sup>54</sup> Anderson, *Matthew's*..., 151, "— 4.23, 9.35 narrative web: seven words in common".

<sup>55</sup> Knowles, M.P., "Plotting Jesus: Characterisation, Identity and the Voice of God in Matthew's Gospel", in Hatina (ed.), *Biblical*..., 129, "Indeed, he [Jesus] says, their ministry will closely resemble Jesus' own: 'Cure the sick, raise the dead, cleanse the lepers, cast out demons' (10.8)".

Secondly, the story relating to John the Baptist's question concerning "the One to come" is answered with Jesus' general healings and evangelism of the poor (11.2-6/Isa 29.18, 35.5-6, 42.7, 61.1). This significant answer to be given to Jesus' herald, John the Baptist, includes Jesus' healing ministry, and shows that healing ministry without an indication of great scale is used to identify Jesus. This also shows that the story of Jesus' healing ministry in Mt 8.16-17, which places little emphasis on the scale of the healing than other general healing instances, can be used to identify Jesus. In addition, this is reinforced by the fact that both Mt 8.16-17 and 11.2-6, unlike other five greater general healing instances, quote Old Testament prophecies, which can reveal the identity of the healer respectively.

Thirdly, the scale of Jesus' healing in 12.15-21 appears to be located between five general healing instances and that in 11.2-6 aforementioned. The scale of the general healing instance in Mt 8.16-17 also appears to be located between five greater general healing instances and that in 11.2-6. Both Mt 8.16-17 and 12.15-21, like 11.2-6 but unlike other greater general healing instances, quote Old Testament prophecies, which can reveal the identity of the healer as the servant in each passage.<sup>56</sup>

To conclude 4.1, as all of these three summary points show, there is *the probability that Matthew (8.16-17), in emphasising the healing ministry of Jesus, provides the identity of Jesus as the servant.*

#### **4.2. The Context of Mt 8.16-17 in terms of Intertextuality (Quotation)**

The aim of this section is to examine the contribution of each intertextual passage to the relationship between the events and the identity (identification) of Jesus, which is important for the narrative of Matthew. The examination of the relationship is also significant for this study, because it may shed light on the issue, whether or not Mt 8.16-17 deliberately connects the healing event with the identification of Jesus. Therefore, this study focuses on the content of the passage rather than its form.<sup>57</sup> Here intertextuality means "the procedure by which a later biblical text

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<sup>56</sup> For a detailed study of the relationship between the identity of Jesus and Mt 12.15-21 (Isa 42.1-4), see Beaton, *Isaiah's...*, 122-91.

<sup>57</sup> For the form of each passage quoted or alluded to, see Stendahl, *School...*, 47-217; Gundry, *The Use...*, 9-185.

refers to an earlier text, and how that earlier text enhances the meaning of the later one and how the later one creatively develops the earlier meaning”.<sup>58</sup>

Porter classifies direct references to the Old Testament as “formal quotation [with an introductory formula]”; “informal quotation [which must have a minimum of three words in common with the Old Testament reference]”, and “paraphrase [which has enough unique words that a recognizable link with the Old Testament can be observed]”.<sup>59</sup> The former two are understood as quotations, and the last one is almost similar to “allusion”. Beale more briefly defines quotation as “a direct citation of an OT passage that is clearly recognisable by its clear and unique verbal parallelism”, to which an introductory formula may (not) be added.<sup>60</sup> Most commentators agree on the class of quotation.<sup>61</sup>

However, there is no clear demarcation between quotations and allusions,<sup>62</sup> while scholars usually make efforts to differentiate allusions from “echoes” or just “verbal parallels” (see 4.3). For example, Mt 10.35-36 (relating to Mic 7.6), which bears two uncertainties: category (quotation or allusion); purpose (to imply fulfilment or to borrow just an expression to describe future situation). UBS<sup>4</sup> includes Mt 10.35-36 (Mic 7.6) in the category of quotation. This is followed by Osborne, who sees this as quotation and typological fulfilment.<sup>63</sup> However, Bloomberg argues, “Given the amount of parallelism... it is perhaps better to call it a quotation but not to try to categorise it as a particular scheme of prophecy and fulfilment quotation”, seeing this passage as following “either the MT or LXX”.<sup>64</sup> Unlike these scholars, Stendahl, who excludes allusions from his study, classifies this

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<sup>58</sup> Beale, *Handbook* ..., 40; for the various discussion of intertextuality, see 2.5.

<sup>59</sup> Porter, “Allusions...”, 29; idem, “Further...”, 98-110.

<sup>60</sup> Beale, *Handbook*..., 29.

<sup>61</sup> See the examples and the references in 2.1. “Literature Review” as well as Beale, *Handbook*..., 29; Gladd, B.J., *Revealing the Mystron: The Use of Mystery in Daniel and Second Temple Judaism with Its Bearing on the First Corinthians* (Berlin/New York: Walter de Gruyter, 2008), 2, “Quotation: an intentional, high degree of verbal correspondence between the NT and OT that may or may not contain a formal, (e.g., ‘it is written’) introductory feature”; and references in 3-4 nn.3-4.

<sup>62</sup> Stendahl, *School*..., 88, 45, “The question of where to draw the line between quotations and allusions is a problem in itself.”; 46, “strict quotations, by which we mean partly those passages introduced by a formula, and partly those which, although lacking such formula, are nevertheless conscious quotations, judging from the context, or which agree verbatim with some passage in the OT in its Greek or Hebrew form”, following Swete and Hawkins; he adds, “in spite of uncertainty....”.

<sup>63</sup> Osborne, *Matthew*, 404, “Jesus quotes Mic 7.6 (LXX)... Jesus believes this is typologically fulfilled in the church’s mission [for the use of Mic 7.6 eschatologically in pre-Christian targums and *m. Sot.* 9.15, he refers to Büchner, D.L., “Mich 7.6 in the Ancient Old Testament Versions”, *JNSL* 19 (1993): 159-68]” (if so, this passage might be treated as a positive instance in 4.3.1).

<sup>64</sup> Bloomberg, “Matthew”, 35-37; if so, this passage might be treated as a negative instance in 4.2.1;

passage as allusion.<sup>65</sup> Gundry, criticising “the neglect in past examinations [including Stendahl’s] of the allusive quotations”, includes this passage in the category of allusions (“allusive quotation” in his term).<sup>66</sup> There are scholars who also see this passage as allusion (without the purpose of fulfilment).<sup>67</sup>

In view of Mt 10.21 very close to 10.35-36, this passage may be used idiomatically, but needs to be studied further by someone. Hence, this passage is not treated in this study. If there are passages similar to this, scholars’ reasons will be examined and decided.

In 4.2-3, the UBS<sup>4</sup> is basically used for identifying quotations and allusions in addition to Blomberg’s “Matthew” in *Commentary on the New Testament Use of the Old Testament* (following the guideline of the editors, Beale and Carson)<sup>68</sup> and scholars’ discretion. In 4.2, the present study focuses only on explicit quotations, because Mt 8.16-17 is basically located in the context of quotation (and fulfilment) rather than allusion. Particularly, this study treats specific quotations that directly relate to Jesus’ events/activities, active or passive, or directly relate to the identity (identification) of Jesus, because this study explores whether or not there is relationship between Jesus’ events and his identity.

#### **4.2.1. Between Matthew and the Old Testament: Quotation**

According to UBS<sup>4</sup>, Matthew quotes the Old Testament (excluding Isaiah) in 39 places. In these, 24 quotations are unrelated to Jesus’ direct events or identity (identification), and omitted.<sup>69</sup> Mt 10.35-36 (relating to Mic 7.6) is also omitted as explained above. 8 instances are related to “fulfilment passages” and will be treated

<sup>65</sup> Stendahl, *School...*, 88, “allusions bordering upon quotations... are Mt 10.35f...”, 90, 148.

<sup>66</sup> Gundry, *The Use...*, 78-79.

<sup>67</sup> Mead, “A Dissenting...”, 156, “evokes...”; France, *Matthew...*, 407-408, “allusion”, “the passage was commonly understood in Jewish interpretation to refer to the woes of the messianic age”; Davies, M., *Matthew* (Sheffield: Sheffield Phoenix, 2009), 91, “allude”; Evans, *Matthew*, 229, 223, “allusion”, “a grim allusion to Mic 7:6”; “This verse [Mic 7.6] is quoted in a section of the Mishnah (ca. 220 A.D.) that describes the woes that take place shortly before the Messiah comes (*m. Sota* 9:15; *b. Sota* 49b)”; Archer, G.L. and Chirichigno, G., *Old Testament Quotations in the New Testament* (Chicago: Moody, 1983), 159, “no quotation”, “allusive language derived from OT verse dealing with tensions in the home during the reign of Ahaz”, (if so, this passage does not need to be treated in 4.3.1).

<sup>68</sup> Blomberg, “Matthew”, 1-109.

<sup>69</sup> Mt 4.4 (Dt 8.3); 4.6 (Ps 91.11-12); 4.7 (Dt 6.16); 4.10 (Dt 6.13); 5.21 (Ex 20.13, Dt 5.17); 5.27 (Ex 20.14, Dt 5.18); 5.31 (Dt 24.1); 5.33 (Lev 19.12, Num 30.2); 5.38 (Ex 21.24, Lev 24.20, Dt 19.21); 5.43 (Lev 19.18); 9.13 (Hos 6.6); 12.7 (Hos 6.6); 15.4a (Ex 20.12, Dt 5.16); 15.4b (Ex 21.17); 18.16 (Dt 19.15); 19.4 (Gen 1.27, 5.2); 19.5 (Gen 2.24); 19.7 (Dt 24.1); 19.18-19 (Ex 20.12-16, Dt 5.16-20); 19.19 (Lev 19.18); 22.24 (Dt 25.5); 22.32 (Ex 3.6, 15); 22.37 (Dt 6.5); 22.39 (Lev 19.18).

in 4.3.1.<sup>70</sup> The remaining 6 instances will show that there is inseparable relationship between the events and identity (one instance is to be added as an indirect evidence).

1) 12.40-41<sup>71</sup> (Jon 1.17)

This instance may be treated as typological fulfilment in 4.3.1. However, Jesus says, “Just as ὥσπερ ...”, which explicitly restricts the corresponding or common realm in contrast to general typology which does not involve such explicit restriction. When Jesus is asked to give a sign to some of the scribes and Pharisees, he says, “Just as Jonah was in the belly of the great fish for three days and three nights, so also will the Son of Man be in the heart of the earth for three days and three nights”.

Osborne points out that “the correlative conjunctions ‘just as... so also’” indicates the existence of “a typological correspondence” between these two figures.<sup>72</sup> According to France, “the point of the reference to Jonah must lie in his miraculous deliverance, regarded as a type of the resurrection of Jesus”. He adds that “the theological correspondence, the repeated principle of God’s working” is in “the sending of a preacher of repentance, whose mission is attested by a miraculous act of deliverance”.<sup>73</sup> This is probable. However, the duration also needs to be considered, because Jesus states the duration concretely after saying “Just as ὥσπερ ...”.<sup>74</sup> Thus, Jesus, saying “ὥσπερ”, identifies himself with Jonah in terms of the duration of burial before being miraculously delivered. In 12.41, Jesus identifies himself as greater than Jonah<sup>75</sup> (this implies that Jesus may intend to reveal his identity and the events of his death and resurrection in more than a merely typological way).

2) 21.9<sup>76</sup> (Ps 118.25-26)

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<sup>70</sup> 2.6 (Mic 5.2), 11.10 (Mal 3.1), 13.35 (Ps 78.2), 24.30 (Dan 7.13-14), 26.31 (Zec 13.17), 26.63-64b (Ps 110.1), 26.64c (Dan 7.13), 27.46 (Ps 22.1).

<sup>71</sup> Stendahl, *The School...*, 135; this belongs to “quotations peculiar to Matthew”; France, *Jesus...*, 43-45, esp. 44; Blomberg, “Matthew”, 44-46.

<sup>72</sup> Osborne, *Matthew*, 485; Gundry, *The Use...*, 210, 214, “the representative prophet, like Jonah buried...”.

<sup>73</sup> France, *Jesus...*, 43-45.

<sup>74</sup> For the count of days and nights, see McCasland, “Matthew...”, 148; Osborne, *Matthew*, 486, “Jewish reckoning considered a partial day to be a full day (cf. Gen 42.17-18; 1 Sam 30.12-13; Esth 4.16, 5.1)”; Blomberg, “Matthew”, 44-45.

<sup>75</sup> Cf. Blomberg, “Matthew”, 44, “Now, someone ‘greater than Jonah’ has appeared”.

<sup>76</sup> Dodd, *According...*, 104; Stendahl, *The School...*, 64ff; this belongs to “quotations with parallels in Mark or in Mark and Luke”; Blomberg, “Matthew”, 65-66; Moyise, *The Old...*, 34; Nolland, “The King...”, 138; van Aarde, “Matthew’s...”, 180.

Matthew (21.7-9) tells that along with Jesus' "triumphal" entry<sup>77</sup> into Jerusalem, the multitudes going before him praise him with Psalm 118.25-26, which identifies him as the one "who comes in the name of the Lord".<sup>78</sup> If not, this praise makes no sense. Consequently, the event of Jesus' entry is related to the identity of Jesus.

### 3) 21.16<sup>79</sup> (Ps 8.3 LXX)

When Jesus in the temple justifies his activity of accepting the praise of the children, "Hosanna to the Son of David", he quotes Psalm 8.3 (LXX), which is related to his identity. According to Knowles, by means of "the reflexive or middle voice of the verb καταρτίζειν", Jesus grants "that the children's praise of him is the praise that God inspires for himself". To explain it further, first, Jesus clarifies "the true meaning of the sacred text in relation to contemporary events". Second, he accounts for it "as a reference to himself". Third, he suggests that, "according to Scripture, such praise *identifies him with God*".<sup>80</sup> Knowles plausibly adds that Matthew's portrayal of Jesus quoting Scripture is "not merely polemical or apologetic, but specifically Christological": it shows Jesus to be "the authoritative interpreter of Israel's Scriptures, of contemporary events, and more to the point, of *his own identity and significance*".<sup>81</sup>

### 4) 21.42<sup>82</sup> (Ps 118.22-23)

<sup>77</sup> Wilkins, M.J., *Matthew* (Grand Rapids: Zondervan, 2004), 709-10; Evans, *Matthew*, 357-58, says, "Jesus' celebrated entry is one of as many as twelve similar entries, as recorded in 1 and 2 Maccabees and in Josephus.", referring to Catchpole, D.R., 'The "Triumphal" Entry', in Bammel, E. and Moule, C.F.D. (eds.), *Jesus and the Politics of His Day* (Cambridge: Cambridge University Press, 1984), 319-34.

<sup>78</sup> France, *Matthew...*, 781, "... in the light of the title "Son of David" it seems clear that for the crowd Jesus was not just any king, but the expected Messiah whose "coming" the prophets had foretold."; similarly, Blomberg, "Matthew", 65; Knowles, "Plotting...", 125, n.13, "Of the 80 occurrences of κύριος in Matthew, at least 15 refer to God; e.g. 11.25...; 21.9....".

<sup>79</sup> Dodd, *According...*, 104; Stendahl, *The School...*, 134-35, 150f.; this belongs to "quotations peculiar to Matthew"; Blomberg, "Matthew", 69-70; Mead, "A Dissenting...", 162; France, *Jesus...*, 34, 151f., 251f.; Knowles, "Plotting...", 123.

<sup>80</sup> Knowles, "Plotting...", 124 (italics mine), 128; France, *Jesus...*, 151-52, also argues that Jesus justifies the salutation of the children by citing Psalm 8.3 which reveals that "Yhwh uses the praise of children to silence his adversaries". He adds, "Jesus' use of the verse depends on its applicability to the children's praise of *him*, and to *his* adversaries. Unless he is here setting himself in the place of Yhwh, the argument is a *non sequitur*" (italics original); Blomberg, "Matthew", 69, "by quoting a psalm that refers to children to praising God himself (21.16b)"; cf. Lindars, *New...*, 172, 257, 167-69, "to support the messianic interpretation of the entry".

<sup>81</sup> Knowles, "Plotting...", 124-25 (italics mine).

<sup>82</sup> Dodd, *According...*, 104; Stendahl, *The School...*, 67ff.; "quotations with parallels in Mark or in



Matthew (21.33-42) portrays that “the rejection of the son in the parable” lets Jesus quote Psalm 118.22-23 (LXX), where the one who rejects the son is identified with the builders (= “the leaders of Israel”) and the rejected son (= Jesus) is with the rejected stone and “the corner stone”.<sup>83</sup> Here the event of rejection or being rejected is connected to the identity of the people and Jesus respectively.

5) 22.44<sup>84</sup> (Ps 110.1) (22.41-46//Mk 12.35-37a/Lk 20.41-44)<sup>85</sup>

Jesus asks the Pharisees about the identity of Christ (consequently Jesus himself) with an exegetical question of Psalm 110.1, on their basis that Christ is the son of David.<sup>86</sup> According to their (or Jesus’) understanding of the quoted passage, David calls someone “my Lord” apart from Yhwh. This means that one of David’s descendants, who has the identity of Christ,<sup>87</sup> is to be called “my Lord” by David. Here also the identity is firmly connected to the event of his being so called. This calling certainly implies many things in addition to the identification of Jesus, such as worship and obedience.

6) 23.39<sup>88</sup> (Ps 118.26)

After his prophetic announcement, “you [Jerusalem] will not see me again”, Jesus quotes Psalm 118.26, which includes the welcoming event and identification of Jesus as the one “who comes in the name of the Lord”.<sup>89</sup>

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Mark and Luke”; Blomberg, “Matthew”, 73-74; Gundry, *The Use...*, 210, 214, “the representative righteous sufferer”; Cousland, “Matthew’s...”, 51; Moyise, *The Old...*, 38; Knowles, “Plotting...”, 123.

<sup>83</sup> France, *Matthew...*, 815, “Son of God who has become the cornerstone”; Osborne, *Matthew*, 790; for the relationship between the son (stone) and David’s son, see Evans, *Matthew*, 374-75; for a plausible explanation of the “stone” in relation to 21.44, see France, *Jesus...*, 98-99 (the second half of 21.44 alluding to Dan 2.34-35, 44-45), 152-53 (the first half of 21.44 alluding to Isa 8.14-15, where “Jesus applies to himself an Old Testament description of Yhwh [as a stone like a stumbling-block]”); Blomberg, “Matthew”, 74, “his identity... his mission”.

<sup>84</sup> Stendahl, *The School...*, 77ff.; this belongs to “quotations with parallels in Mark or in Mark and Luke”; Blomberg, “Matthew”, 82-84; Nicole, “The New...”, 15; Knowles, “Plotting...”, 128.

<sup>85</sup> Juel, *Messianic...*, 135, “The wording of the verse [the opening verse of Ps 110] is identical in the three versions [LXX]”.

<sup>86</sup> Cf. Blomberg, *Matthew* (Nashville: Broadman, 1992), 336, “the rabbinic method of setting up antinomy and then resolving it”.

<sup>87</sup> Gundry, *The Use...*, 209, “the royal Messiah... designated as Lord”, 214, 228; Blomberg, “Matthew”, 74, “Clearly, Christology is central”.

<sup>88</sup> Dodd, *According...*, 99; Stendahl, *The School...*, 88, 93; this belongs to “quotations with parallels in Luke”; Blomberg, “Matthew”, 85-86; Knowles, “Plotting...”, 130.

<sup>89</sup> Gundry, *The Use...*, 210; France, *Jesus...*, 58f., 98; Blomberg, “Matthew”, 82, “the coming one’... the Messiah”; for three interpretations of the added, “until you say”, see Osborne, *Matthew*, 863.

To conclude 4.2.1, these instances in terms of quotation have shown that there is inseparability between the identity of Jesus and his events. This conclusion can indirectly be reinforced by a further example. Matthew (4.6<sup>90</sup>) reports that even the Devil, quoting Psalm 91.11-12, suggests to Jesus that “if you are the son of God”, “throw yourself down”. This demonstrates that the Devil on the assumption of Jesus’ identity, asks him to perform an act worthy of his identity.

#### **4.2.2. Between Matthew and Isaiah: Quotation<sup>91</sup>**

According to UBS<sup>4</sup>, there are two quotations (excluding fulfilment) in two places. Here one quotation is outside the scope of this study.<sup>92</sup> Consequently, one quotation is explored.

Mt 1.23b<sup>93</sup> (Isa 8.8, 10 LXX; explaining “Immanuel”)

Matthew (1.23b) explains Jesus’ name, “Immanuel”, by quoting Isa 8.8 and 10 (LXX). This name, “Immanuel”, typically shows the identity of Jesus and his consequent role/mission, “God with us”, at the same time.<sup>94</sup> In this quotation, his identity and role (event to do) are closely connected.

**Conclusion:** As all of the instances in 4.2 demonstrate, there is inseparability between Jesus’ events and identity in the context of intertextuality (quotations), and the necessity of the events to be accompanied by the identification of Jesus.

#### **4.3. The Context of Mt 8.16-17 in terms of Form, Fulfilment**

The aim of 4.3 is to examine whether or not there is a consistent pattern, that is, the inseparability between pivotal events in Jesus’ ministry and his identity, and the necessity of the events to be accompanied by the identification of Jesus in fulfilment passages relating to promise, prophecy or type in the Old Testament. This study is

<sup>90</sup> Stendahl, *The School...*, 89, 149 (/Lk 4.12); Cousland, “Matthew’s...”, 47, 50; France, *Jesus...*, 51; Moyise, *The Old...*, 34.

<sup>91</sup> According to UBS<sup>4</sup>, 888, 896-98, Matthew quotes Isaiah 11 times, and alludes to it 32 times (in 27 places).

<sup>92</sup> Mt 21.13 (Isa 56.7; “a house of prayer”).

<sup>93</sup> Dodd, *According...*, 79; Blomberg, “Matthew”, 2-3; Hugenberger, “Introductory...”, 336n; Moyise, *The Old...*, 1, 34, 39; Hatina, “Introduction”, 2; Apodaca, “Myth...”, 14-15, 22, 24.

<sup>94</sup> Knowles, “Plotting...”, 131.

not interested in the classification of the kind of fulfilment, but focuses only on the relationship between events and identification.

In order to explore this issue thoroughly, this study uses a term, “fulfilment passages”. This term refers to passages of quotation or allusion, which have the idea of fulfilment of the Scripture(s). This term extends the scope of ten existing formula quotations (fulfilment) instances.<sup>95</sup> To these formula quotations, this study, like Stendahl, adds 1) Mt 2.5-6 (Mic 5.2);<sup>96</sup> 2) 13.14-15 (Isa 6.9-10 LXX; with the words of fulfilment and the prophecy of Isaiah); 3) 3.3 (Isa 40.3 LXX), 15.7-9 (Isa 29.13 LXX) (without the word of fulfilment but with the words, “the prophet, Isaiah, saying” or “Isaiah prophesied”);<sup>97</sup> 4) 26.54 and 56 (though there are no specific references, these two passages, like 2.23, certainly include the idea of “fulfilment” [of “the Scriptures”]); 5) 11.10 and 26.24 (including the idea of fulfilment of the Scripture; ὑπάγει means that Jesus is to undergo specific events prescribed by the Scripture, and to treat them according to the Scripture καθὼς γέγραπται περὶ αὐτοῦ); 6) 26.31 (without the word of fulfilment, but with that of γέγραπται followed by the event of fulfilment in 26.56); 7) 27.46 (Ps 22.1; type or prophecy fulfilment); 8) 24.30 (Dan 7.13); 26.63-64b (Ps 110.1); 26.64c (Dan 7.13) (passages mentioned in Matthew but to be fulfilled in the future or around Jesus’ second coming will be added to the previous passages having been fulfilled in the time of Jesus’ first coming). All of these instances are explored according to the category of non-Isaianic (see 4.3.1) or Isaianic passages (see 4.3.2).<sup>98</sup>

9) These explorations are reinforced by exploring allusions which belong to fulfilment passages, and may be called “allusive fulfilment”, by which this study

<sup>95</sup> Mt 1.23a (Isa 7.14 LXX); 2.15 (Hos 11.1); 2.17-18 (Jer 31.15); 2.23 (Judg 13.5, 7; Isa 11.1; 53.2); 4.15-16 (Isa 9.1-2); 8.17 (Isa 53.4); 12.18-21 (Isa 42.1-4; UBS divides this into 12.18-20 <Isa 42.1-3> and 12.21 <Isa 42.4 LXX>); 13.35 (Ps 78.2); 21.4-5 (Isa 62.11, Zec 9.9); 27.9-10 (Zec 11.12-13; Jer 32.6-9); see Novakovic, “Matthew’s...”, 155 n.47 and Apodaca, “Myth...”, 22 n.48.

<sup>96</sup> Stendahl, *School...*, 97-127, “... ten.... We shall examine eleven citations which are all without synoptic parallels”.

<sup>97</sup> Mt 13.14-15 (Isa 6.9-10 LXX) also belong to the same category. However, this instance is related to Israel, and outside the scope of the issue of Jesus’ event or identity. Thus, this is omitted.

<sup>98</sup> **4.3.1 treats** 2.15 (Hos 11.1); 2.17-18 (Jer 31.15); 2.23 (Judg 13.5, 7; Isa 11.1; 53.2); 13.35 (Ps 78.2); 21.4-5 (Isa 62.11, Zec 9.9); 27.9-10 (Zec 11.12-13; Jer 32.6-9)+[Mt 2.5-6 (Mic 5.2), 11.10 (Mal 3.1), 24.30 (Dan 7.13), 26.24, 31, 54, 56; 26.63-64b (Ps 110.1); 26.64c (Dan 7.13); 27.46 (Ps 22.1)].

**4.3.2 treats** Mt 1.23a (Isa 7.14 LXX), 2.23 (Judg 13.5, 7; Isa 11.1; 53.2); 4.15-16 (Isa 9.1-2); 8.17 (Isa 53.4); 12.18-21 (Isa 42.1-4); +[13.14-15 (Isa 6.9-10 LXX), 15.7-9 (Isa 29.13 LXX), 26.54, 56, 26.24, 26.31]; apart from these, Mt 3.3 (Isa 40.3 LXX), relating to John the Baptist, is used to indirectly reinforce the relationship between Jesus’ event and identity; 13.14-15 (Isa 6.9-10 LXX) and 15.7-9 (Isa 29.13 LXX) are related to Israel, and outside of the scope of this study.

means allusions having the idea of fulfilment of the Scripture(s). These allusive fulfilment passages are also significant, because they are related to Mt 8.16-17 in terms of the context of fulfilment. Some of such passages relate to Isa 52.13-53.12, and are individually seen as meeting a “condition or criterion” for the test in 5.3.

However, there is great debate about the definition of allusions and the criteria to discern allusions. Generally, “allusion” seems almost similar to Porter’s “paraphrase” which has “enough unique words that a recognizable link with the Old Testament can be observed”.<sup>99</sup> Yet, he defines it differently: Allusion is “a figure of speech”, which “may (not) be consciously intentional”, and is less focused on language and more concerned with invoking “a person, place, or literary work” and applying to “the contemporary material”.<sup>100</sup> According to Gundry, allusion does not “require a certain number of words”, but “require that recognisable thought-connection exist between the OT and NT passages”. However, he admits that it is “a delicate task” to decide “whether an instance of verbal parallelism between OT and NT really constitutes an allusive quotation”.<sup>101</sup> According to Nicole, commentators suggest different numbers of allusions from 613 (C.H. Toy) to 1,640 (W. Dittmar), and even up to 4,105 (E. Hühn).<sup>102</sup>

It is well known that Hays has provided sevenfold criteria for identifying allusions: 1) Availability; 2) Volume; 3) Recurrence; 4) Thematic Coherence; 5) Historical Plausibility; 6) History of Interpretation; 7) Satisfaction.<sup>103</sup> However, in his explanation, there are some problems such as contradiction or mutual exclusion of each other, as Porter criticises.<sup>104</sup> While accepting Hays’ first three criteria, Porter criticises the last four criteria, because they are related to interpreting the reference more than validating the allusions.<sup>105</sup> Beale partly agrees with Porter but plausibly defends them with some correction. He combines the overlapping fourth and seventh

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<sup>99</sup> Porter, “Allusions...”, 29; idem, “Further...”, 98-110.

<sup>100</sup> Porter, “Allusions...”, 29; idem, “Further...”, 109.

<sup>101</sup> Gundry, *The Use...*, 4-5; similarly, Gladd, *Revealing...*, 3, “Allusion: a unique set of words that thematically correspond to a previous text and its context”.

<sup>102</sup> Nicole, “The New...”, 14; for debates concerning allusions, see Hebel, U.J., *Intertextuality, Allusion, and Quotation: An International Bibliography of Critical Studies* (New York: Greenwood Press, 1989), 5-8.

<sup>103</sup> Hays, *Echoes...*, 29-32 (He uses the word “echoes”).

<sup>104</sup> Porter, “Allusions...”, 36-39; for example, “if sources are not available to the audience, does this mean that the text is different or the audience?”.

<sup>105</sup> For detail, see Porter, “Allusions...”, 36-39, where he treats Hays’ five possibilities for the locus of echo (allusion) and sevenfold criteria.

and the overlapping first and fifth into one respectively.<sup>106</sup> Beale's suggestion is plausible.<sup>107</sup>

To identify quotations and allusions, this study in 4.3 also uses the UBS<sup>4</sup> basically in addition to Blomberg's "Matthew" and scholars' discretion including Gundry's "recognisable thought-connection".<sup>108</sup> UBS<sup>4</sup> notes about 260 allusions or verbal parallels in about 150 places (the difference between the number of allusions/parallels and that of places is caused by composite allusions/parallels). Here this study has found allusive fulfilment in 39 places. In these, 15 allusive fulfilment passages are unrelated to Jesus' direct events or identity (identification), and thus omitted.<sup>109</sup> 2.5-6, 2.23 and 27.9-10 have already been listed as fulfilment on the level of quotation, and related allusions are omitted from the list. The remaining 21 instances are treated in 4.3.1 (non-Isaianic) or 4.3.2 (Isaianic). When there are two allusions (non-Isaianic and Isaianic) in one place and both important, they are treated both in 4.3.1 and 4.3.2.<sup>110</sup>

#### 4.3.1. Non-Isaianic fulfilment

<sup>106</sup> Beale, *Handbook*..., 33; 1) availability of the source text to the writer, who would have expected his audience to recognise the intended allusion; 2) a significant degree of verbatim repetition of words or syntactical patterns; 3) references in the immediate context (or elsewhere by the same author) to the same OT context; 4) the alleged OT allusion is suitable and satisfying in that the OT meaning not only thematically fits into NT writer's argument but also illuminates it and enhances the rhetorical punch; 5) considering the plausibility that the audience could have understood it to varying degrees or could not understand it, if NT writer's use of the OT has parallels and analogies, then this enhances the validity of the allusion. Beale cautiously notes the sixth as the least reliable criterion: 6) to survey the history of interpretation of the NT passage in order to see if others have observed the allusion (this criterion should rarely be used as a negative test to exclude the proposed allusions).

<sup>107</sup> See also Beetham, C.A., *Echoes of Scripture in the Letter of Paul to the Colossians* (Leiden/Boston: Brill, 2008), 28-34.

<sup>108</sup> See 4.2; Gundry, *The Use*..., 4-5; This study, like Beale, does not treat echoes. Although Porter, "Further...", 109, defines "echo" as "invocation by means of thematically related language of some more general notion or concept", "echoes" are difficult to identify; Beale, *Handbook*..., 32, does not agree with scholars in using the term, "echoes", in distinction to "allusions". First, some scholars use both terms "almost similarly" (referring to Hays, *Echoes*..., 18-21, 30-31, 119). Second, those, making "a qualitative distinction between the terms", view an echo as containing less volume or verbal coherence from the OT than an allusion. Then, the echo is merely a reference to the OT that is not as clear of a reference as is an allusion. For the problem of "an author's unconscious reference to the OT", see Beale "Revelation", 319-21, and his reference to Beetham, *Echoes*..., 20-24, 34-35.

<sup>109</sup> Mt 8.11, 10.21, 11.10 (Ex 23.20), 12.42, 17.10-11, 23.38, 24.6, 7, 10, 15, 21, 24, 29, 37, 27.45.

<sup>110</sup> (13 Non-Isaianic): 13.41 (Zep 1.3), 16.27 (Ps 28.4, 62.12, Pro 24.12), 19.28 (Dan 7.9-10), 21.44 (Dan 2.34-35), 24.30 (Zec 12.10, 14), 25.31 (Dt 33.2 LXX, Zec 14.5), 25.32 (Eze 34.17), 25.46 (41, Dan 12.2), 26.56 (Zec 13.7), 27.34 (Ps 69.21), 27.35 (Ps 22.18), 27.39 (Ps 22.7, 109.25, Lam 2.15), 27.43 (Ps 22.8). (6 Isaianic): 11.5 (Isa 35.5-6, 42.18, 61.1), 26.63 (Isa 53.7), 26.67 (Isa 50.6, 53.5), 27.12 (Isa 53.7), 27.14 (Isa 53.7), 27.38 (Isa 53.12). (2 Both): 24.31 (Dt 30.4, Isa 27.31), 27.57-58 (Dt 21.22-23; but Mt 27.57-58 is more specifically alluded to Isa 53.9; see 5.1.3.B).

As explained in the introductory part to 4.3, there are 16 non-Isaianic fulfilment passages. In these instances, three instances are not directly related to Jesus' events or identity, and omitted. However, two of these will indirectly shed light on the relationship between Jesus' identity and events.<sup>111</sup> Thus, this study explores 13 instances,<sup>112</sup> and then allusive fulfilment passages.

1) 2.15<sup>113</sup> (Hos 11.1)

Matthew (2.15) relates that Joseph takes Jesus and Mary into Egypt, and says that this happens in order to fulfil the passage "Out of Egypt I called my son" (Hos 11.1). Osborne appropriately raises questions. His first question, relating to the issue here, is about the nature of this Old Testament passage, "not a messianic passage". The "son" in the passage refers to Israel. Osborne explains that Matthew uses typological correspondence (fulfilment) (for typology, see 2.1; 2.5). Consequently, Matthew, quoting the passage, shows that the event of Jesus' movement is connected to his identity as God's people, Israel.<sup>114</sup>

2) 2.23<sup>115</sup> (Judg 13.5, 7; Isa 11.1; 53.2)

<sup>111</sup> 2.17-18 (Jer 31.15), 11.10 (Mal 3.1), 27.9-10 (Zec 11.12-13; Jer 32.6-9). The latter two will be explored later.

<sup>112</sup> Mt 2.15 (Hos 11.1); 2.23 (Judg 13.5, 7; Isa 11.1; 53.2); 13.35 (Ps 78.2); 21.4-5 (Isa 62.11, Zec 9.9); +[Mt 2.5-6 (Mic 5.2), 24.30 (Dan 7.13), 26. 24, 31, 54, 56, 63-64b (Ps 110.1), 64c (Dan 7.13), 27.46 (Ps 22.1)].

<sup>113</sup> See also Blomberg, "Matthew", xxvi, 7-8; cf. Hanson, *The Living...*, 71-72; Dodd, *According...*, 75; Stendahl, *The School...*, 101; this belongs to "the formula quotations; Nicole, "The New...", 15; Snodgrass, "The Use...", 36, 40; France, "The Formula-Quotations...", 125; Longenecker, "Negative...", 377; Moyise, *The Old...*, 1, 5, 34, 39; Hatina, "Introduction", 1; Apodaca, "Myth...", 22; Knowles, "Plotting...", 122-23; 125; Novakovic, "Matthew's...", 155.

<sup>114</sup> Blomberg, "Matthew", 8, "a classic example of pure typology"; Gundry, *The Use...*, 210, 211, "the representative Israelite"; Knowles, "Plotting...", 122-23, "events"; Novakovic, "Matthew's...", 155.

<sup>115</sup> Stendahl, *The School...*, 103f.; this belongs to "the formula quotations"; Blomberg, "Matthew", 10-11; Nicole, "The New...", 22-23; France, "The Formula-Quotations...", 118, 129-30; Knowles, "Plotting...", 122, "However enigmatic the latter reference [2.23] has proven and however elusive its source, its intended authority is unmistakable."; Novakovic, "Matthew's...", 155 n.27, includes 2.23 in the class of Matthew's formula quotations [119-132]; Cousland, "Matthew's...", 47, also includes 2.23 in ten of the fulfilment quotations, and in n.14, refers to several other passages approximating the fulfilment quotations in one or more respects: 2.5-6; 3.13 (? 3); 13.14-15; 26.54; 26.56 [Jesus to be arrested (and murdered)]; Menken, M.J.J., "Fulfilment of Scripture as a Propaganda Tool in Early Christianity", in Van der Horst, P., et al. (eds.) *Persuasion and Dissuasion in Early Christianity, Ancient Judaism, and Hellenism* (Leuven/Paris/Dudley, MA: Peeters, 2003), 180-81; 181, "When Jesus is arrested, the fulfilment of the Scriptures in his passion is twice emphasized, once by Jesus himself (26.54), once either by Jesus or by the narrator (26.56)"; 181, "Matthew has derived the last mentioned remark on the fulfilment of the Scriptures from Mark 14.49. This is the only occurrence of the topic in Mark; Matthew apparently found it in Mark's gospel and developed throughout his own gospel."; Hatina, "Introduction", 1; Apodaca, "Myth...", 22; Cousland, "Matthew's...", 47, 50;

According to Hanson, there are three opinions on this issue (he needs to add one to these; see 4.3.2). First, it may refer to Judges 13:5: “For the boy shall be a Nazarite to God from his birth”. Codex Vaticanus of the LXX at this point reads: *nazir theou*, “a Nazarite of God”, which could presumably be understood to mean “a Nazarethean” or some such meaning. This (rather desperate) expedient is adopted by Longenecker.<sup>116</sup> This may be possible. If so, Jesus’ movement (event) to Nazareth is followed by the identification of him as a Nazarene. There are also other opinions (see 4.3.2), but the conclusion must be that the event of Jesus’ movement to Nazareth is followed by his identification as Nazarene.

### 3) 13.35<sup>117</sup> (Ps 78.2)

After Jesus’ three parables (13.24-33), Matthew (13.34-35), quoting Psalm 78.2, explains that the purpose to speak in parables is to fulfil what was spoken through the prophet. The author of the psalm is identified as Asaph, who is known to have “prophesied” (1 Chr 25.2) and called a “seer” (2 Chr 29.30).<sup>118</sup> In the quoted passage, “I will open my mouth in parables” (LXX Ps 77.2); “I will utter things hidden since the creation of this world”, “I” is Asaph. If so, there may be relationship between Jesus telling parables of the Kingdom and Asaph, the prophet.

As France mentions, Carson attempts to argue for “the relevance of the whole psalm to Matthew’s intention and to the overall perspective of chapter 13”, on the basis of “the correct observation that Ps 78 is not just history but an interpretation of the patterns of redemptive history”.<sup>119</sup> However, accepting that his point is well taken, France, focussing on parable, is satisfied with the nature of the quotation which “requires no more than a reflection on the meaning of the programmatic verse quoted” to describe “the prophet’s role”. Consequently, he argues, “He [Jesus] stands in the line of God’s authorized spokesmen, and his chosen method of teaching has

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Moyise, *The Old...*, 1, 3, 34, 39; Knowles, “Plotting...”, 122-23; Novakovic, “Matthew’s...”, 155.

<sup>116</sup> Hanson, *The Living...*, 73; Longenecker, *Biblical...*, 146; cf. Gundry, *The Use...*, 208, 226, “the royal Messiah... growing up in obscurity like a branch out of the cut-off stump of David (2.23)”.

<sup>117</sup> Stendahl, *The School...*, 116ff.; this belongs to “the formula quotations”; Blomberg, “Matthew”, 48-50; Nicole, “The New...”, 15-16; Moyise, *The Old...*, 34, 39; Hatina, “Introduction”, 1, 9; Apodaca, “Myth...”, 22; Cousland, “Matthew’s...”, 47, 50, 54; Knowles, “Plotting...”, 123; Novakovic, “Matthew’s...”, 155.

<sup>118</sup> Morris, L., *The Gospel according to Matthew* (Grand Rapids: Eerdmans, 1992), 354; Blomberg, “Matthew”, 48.

<sup>119</sup> Carson, “Matthew”, 321-23; France, *Matthew...*, 530 n.6.

good OT pedigree”.<sup>120</sup> His argument is likely. In this respect, Matthew identifies Jesus using parables in revealing the Kingdom as Asaph the prophet.<sup>121</sup>

4) 21.4-5<sup>122</sup> (Isa 62.11, Zec 9.9)

“Say to the daughter of Zion” is understood to be quoted from Isa 62.11. These words “almost serve as introductory words or a form of address”. “Zech 9.9” is the “actual quotation”,<sup>123</sup> and is related to Jesus’ event. Therefore, this passage is treated here only. This passage is “quite selective”.<sup>124</sup> However, the quoted passage, “Your king comes to you, gentle and riding on a donkey and on a colt, the foal of a donkey”, clearly means that the person on the donkey and a colt is king.<sup>125</sup> Matthew intends that the person is Jesus. If Jesus is not the king but just an ordinary person, it is logically very strange to say that the person fulfils the prophecy relating to the king by just riding on a donkey and a colt.

5) 2.4-6<sup>126</sup> (Mic 5.2)

Matthew (2.4-6) narrates that the chief priests and scribes cite Micah 5.2 in order to answer the question concerning the place where Christ was to be born. According to this answer, the one who has the identity of Christ was to be born in Bethlehem (to be born is an event). This Christ is also identified with a Ruler shepherding God’s people.<sup>127</sup>

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<sup>120</sup> France, *Matthew*..., 530-31; cf. Lindars, *New*..., 156-58, “the emphasis on the *hiddenness* of God’s ways” (italics original); Blomberg, “Matthew”, 50, “patterns of speech from God’s inspired spokesmen”.

<sup>121</sup> Similarly, Gundry, *The Use*..., 210, argues, “Jesus is the representative prophet... like Asaph expressing in narrative form the profound dealings of God with men (13.35)”; 211, Gundry is not only concerned with parable but also Jesus’ teaching of “the riddle of God’s dealings with his people, just as does Asaph the prophet (1 Chr 25.2; 2 Chr 29.30)”.

<sup>122</sup> Dodd, *According*..., 104; Stendahl, *School*..., 118; this belongs to “the formula quotations”; Lindars, *New*..., 262, “Matthew adds it [Zech 9.9] to the Marcan account of the entry into Jerusalem”; France, *Jesus*..., 205; Blomberg, “Matthew”, 63-65; Moyise, *The Old*..., 34, 37, 39, 63, 130; Hatina, “Introduction”, 5; Knowles, “Plotting...”, 123; Nolland, “The King...”, 133, 137, 145; Novakovic, “Matthew’s...”, 155.

<sup>123</sup> UBS<sup>4</sup>, 79; Stendahl, *School*..., 119.

<sup>124</sup> Nolland, *Matthew*..., 138; Stendahl, *School*..., 119.

<sup>125</sup> See Nolland, “The King...”, 133-46, esp. 137-38, “the Davidic connection... a monarch entering the Throne City”; Gundry, *The Use*..., 208, 226, “the royal Messiah... riding into Jerusalem on a donkey (21.5)”; Blomberg, “Matthew”, 65, “actually God’s coming to the city”; Ham, C.A., “Reading Zechariah and Matthew’s Olivet Discourse”, in Hatina (ed.) *Biblical*..., 86, 89-90, 92-93.

<sup>126</sup> Stendahl, *The School*..., 99; this belongs to “the formula quotations”; Blomberg, “Matthew”, 5-7; Snodgrass, “The Use...”, 36; Beale, “The Use...”, 276; Moyise, *The Old*..., 4, 35, 39; Apodaca, “Myth...”, 22; Carter, “Love...”, 38; Cousland, “Matthew’s...”, 47, 50, 52; Nolland, “The King...”, 133, 135, 138, 145; Novakovic, “Matthew’s...”, 161.

<sup>127</sup> Blomberg, “Matthew”, 7, “Jesus as the messianic shepherd”; Lindars, *New*..., 192-94, “The



6) 24.30<sup>128</sup> (Dan 7.13-14)

Matthew recounts that Jesus quotes Daniel 7.13-14 in prophesying his return. Here his future event of returning on the clouds of heaven with power and glory is firmly connected to his identity as the “Son of Man”, and vice versa. (In this instance, the title, the “Son of Man” is not used in a broad sense).<sup>129</sup>

7) 26.24<sup>130</sup> (“the Son of Man is to go, as it is written about him: ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ” (my emphasis)).

Here the passage(s) as indicated by the expression, “written”, may be non-Isaianic or Isaianic, or both. In either case, the Son of man (identity), either in a narrow or broad sense, is to undergo events and treat them according to the direction of the Scripture(s) about him. This means that the identity of Jesus cannot be separated from his events, or vice versa.

8) 26.31<sup>131</sup> (Zec 13.17) Jesus prophesies that his disciples will fall away, quoting Zechariah 13.17, where this event will happen in relation to the shepherd whom God will strike. Consequently, the event happening around Jesus (26.51) identifies Jesus as the shepherd, God’s “associate”.<sup>132</sup>

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Messiah must... come from the tribe of Judah”; Gundry, *The Use...*, 208, 226, “the royal Messiah supernaturally born (1.23) in Bethlehem (2.6)”.

<sup>128</sup> Stendahl, *The School...*, 80; this belongs to “quotations with parallels in Mark or in Mark and Luke”; Blomberg, “Matthew”, 86-90; Mead, “A Dissenting...”, 155; Marshall, “Counter-Response...”, 192; Cousland, “Matthew’s...”, 51, 53; France, *Jesus...*, 90, 106f., 204, 207, 213-14, 236-38, 257; Moyise, *The Old...*, 70; Juel, *Messianic...*, 152; 158, “The imagery from Daniel is supplemented by Zech. 12.10 (see also Rev 1.7), which he classifies into “seemingly indisputable allusions”.

<sup>129</sup> Blomberg, “Matthew”, 90, “He will come... as the messianic Son of Man”; Gundry, *The Use...*, 209, 214, 231ff., 233ff., “Danielic Son of man”; for the use of the title in a broad sense, see the part treating Mt 9.1-8 in 4.1.

<sup>130</sup> See 6.1.2; cf. Knowles, “Plotting...”, 123.

<sup>131</sup> Stendahl, *The School...*, 80-83; this belongs to “quotations with parallels in Mark or in Mark and Luke”; Lindars, *New...*, 127; Blomberg, “Matthew”, 91-93; Mead, “A Dissenting...”, 154, 156n; France, *Jesus...*, 192; Apodaca, “Myth...”, 5; Cousland, “Matthew’s...”, 51; Ham, “Reading...”, 86-87, 89-90; Novakovic, “Matthew’s...”, 133, 140-42, 144.

<sup>132</sup> Knowles, “Plotting...”, 123, 125, “More than this [a simple explanation of why his own disciples will abandon him in his hour of need], it identifies him as the ‘shepherd’ of Israel”; Ham, “Reading...”, 87, “Mt 26.31 cites Zech 13.7 to explain Jesus’ prediction about the desertion of the disciples. The citation applies the metaphoric language of Zech 13.7 to the historical realities about to transpire: shepherd=Jesus, strike=his death, sheep=the disciples, and scatter=their dispersion.”, referring to Frankemölle, H., *Matthäus: Kommentar* (2 vols; Düsseldorf: Patmos, 1994-97), 453 in his n.10; p. 87, “The citation also functions theologically to establish that ‘the disciples’ defection, though tragic and irresponsible, does not fall outside God’s sovereign plan.”, referring to Carson, D.A.,

9) 26.54, “πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;”

10) 26.56a “τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.” Here the Scriptures may be non-Isaianic, or Isaianic, or both.<sup>133</sup>

Anyway, here the events cannot be separated from the Scriptures and from Jesus. If so, the events of Jesus cannot be separated from his identity.

11) 26.63-64b<sup>134</sup> (//Mk 14.62) (Ps 110.1);

Jesus, quoting Psalm 110.1, prophesies that people including the high priest will see him (Son of Man) sitting at the right hand of power. Here Jesus’ identity including “Christ, the Son of God” is clearly connected to his event of sitting there, and vice versa.<sup>135</sup>

12) 26.64c<sup>136</sup> (//Mk 14.62) (Dan 7.13)

Jesus, quoting Daniel 7.13, prophesies that people including the high priest will see the Son of Man coming on the clouds of the sky. Here Jesus’ identity “Christ, the Son of God, and the Son of man” (26.63-64) is clearly connected to the event of his coming on the clouds of the sky, and vice versa.<sup>137</sup>

13) 27.46<sup>138</sup> (//Mk 15.34) (Ps 22.1)

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*Matthew*, in Gaebelin, F.E. (ed.), *Expositor’s Bible Commentary, XIII, Matthew, Mark, Luke* (Grand Rapids: Zondervan, 1984), 540 [1-559] in his n.11; p.87 “Furthermore, if Mt 26.31 presupposes the context of Zech 13.7-9, in which a remnant of the people is purified and in this manner becomes the renewed people of Yhwh, it may also intimate the promise of the disciples’ restoration to Jesus, anticipated in Mt 26.32: ‘But after I am raised up, I will go ahead of you to Galilee’”, referring to Davies and Allison, *Matthew...*, III:541 in his n.12 [85-97]; Nolland, “King...”, 140-45; France, *Jesus...*, 154, explains that “associate” is “kinship”, “a fellow-Israelite”, or “family connection”, and thus Jesus is Yhwh’s “kinsman”; Gundry, *The Use...*, 209, 214, 233f., “the Shepherd of Israel”..

<sup>133</sup> See 6.1.2.

<sup>134</sup> Dodd, *According...*, 74; Stendahl, *The School...*, 93, 145; this belongs to “quotations with parallels in Mark or in Mark and Luke”; Blomberg, “Matthew”, 93-95; Mead, “A Dissenting...”, 155; Cousland, “Matthew’s...”, 51; Knowles, “Plotting...”, 126; Juel, *Messianic...*, 159, “an allusion to Ps 110.1”.

<sup>135</sup> Blomberg, “Matthew”, 95, “the Divine Son of Man...the Divine Lord... Jesus’ exaltation”.

<sup>136</sup> Stendahl, *The School...*, 93, 145; this belongs to “quotations with parallels in Mark or in Mark and Luke”; Gundry, *The Use...*, 209, 214, 231ff.; Blomberg, “Matthew”, 93-95.

<sup>137</sup> Blomberg, “Matthew”, 95, “... taking two OT texts... he considers to have overtones of exaltation and divinity and associates them with the role of messiah”; Gundry, *The Use...*, 209, “the Danielic Son of man”.

<sup>138</sup> Dodd, *According...*, 97; Stendahl, *The School...*, 83ff.; this belongs to “quotations with parallels in Mark or in Mark and Luke”, 145, 147, 167, 181; Lindars, *New...*, 89, “the psalm of the righteous sufferer”; Blomberg, “Matthew”, 98-100; Mead, “A Dissenting...”, 156; Sundberg, “Response...”,

Matthew (27.46) narrates that Jesus cries out, “Eli, Eli, Lama Sabachthani” which is quoted from Psalm 22.1. The author of this psalm is known to be David as 22.1 (MT) shows. If so, this crying out is appropriate for him as the Son of David. If the experience expressed in Psalm 22 is “a typical or model experience with which the whole congregation of Israel is to identify as they sing and meditate on the psalm”,<sup>139</sup> Jesus cries out in identifying himself with Israel (? typological application). This is possible because this psalm includes “a general pattern of suffering, trust, vindication, and praise that is to characterise the people of Israel”.<sup>140</sup> However, it is doubtful that all of Israel experience the same experiences as those in Psalm 22. If so, it may be better that in his crying out Jesus identifies himself as the “representative righteous sufferer”.<sup>141</sup>

However, there remains a doubt whether or not all the righteous sufferers can/may be expected to experience the same experiences expressed in Psalm 22. The events that “one’s hands and feet are pierced” (22.16c) and “one’s garments are divided with casting lots” (22.18; see Mt 27.35) cannot be found even in the written life of David and the Old Testament (perhaps they were so specific as to be omitted, were they not?). For this issue, if Psalm 110 (MT, LXX: the authorship of David) is reconsidered, it shows the possibility that some assumed experiences of David written in Psalms may be revelatory elements added to his experiences.<sup>142</sup> (It is beyond the aim of this thesis to study Psalm 22, which needs to be studied further by someone). Anyway, in crying out, Jesus identifies himself with Israel, the righteous sufferer, and/or the Son of David.

In addition, there are two instances which indirectly shed light on the relationship between Jesus’ event and identity.

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190; Cousland, “Matthew’s...”, 51; Moyise, *The Old...*, 38.

<sup>139</sup> Anderson, A.A., *The Book of Psalms*, 2 vols. (London: Oliphants, 1972), 1:30.

<sup>140</sup> Poythress, V.S., “Devine Meaning of Scripture”, 105-106, goes further and relates the promise to David (2 Sam 7.8-16) to this psalm; consequently, a messianic figure (“the Branch who is a kingly Davidic representative of all Israel”—Isa 11.1ff; Zech 6.12; Isa 9.6) is expected to fulfil “the experiences of suffering, trust, and vindication expressed in Psalm 22” “in a climactic way”.

<sup>141</sup> Gundry, *The Use...*, 210-11, 214; cf. Knowles, “Plotting...”, 125-26.

<sup>142</sup> Cf. Blenkinsopp, *Opening...*, 151, “Classifying a psalm as prophetic is not surprising, since in both [Ps 78.2, 2.23 (4)] early Christianity and Qumran the psalms, composed by David under divine inspiration, were regarded as prophetic and predictive.... The Qumran Psalms Scrolls has a note to the effect that David composed 3,6000 psalms and 450 other liturgical compositions, all of which he uttered through the spirit of prophecy”; Blomberg, “Matthew”, 98-100.

11.10<sup>143</sup> (//Mk 1.2//Lk 7.27) (Mal 3.1 + Ex 23.20<sup>144</sup>)

Matthew indicates that Jesus quotes Malachi 3.1 in explaining John the Baptist. Here the identity of John the Baptist is revealed as Yhwh's messenger before Jesus' face<sup>145</sup> and his identity as the messenger is connected to his role (event) to prepare Jesus' (=Yhwh's) way. This indirectly supports the general close relationship between the identity and the event (role). In addition, it is noteworthy that Yhwh's way (Mal 3.1) is equated with Jesus', and "before Me (Yhwh)" is with "before you (Jesus)".<sup>146</sup> This implies that the event of Jesus' accepting the way prepared by John so reveals the identity of Jesus that "Jesus is thus set in the very place of Yhwh".<sup>147</sup>

27.9-10<sup>148</sup> (Zec 11.12-13; Jer 32.6-9)

This passage contributes to the story of "the sudden death of Judas and the purchase of land bearing the remarkable name the Field of Blood" (27.3-10).<sup>149</sup> However, it indirectly shows the relationship between Jesus' event and his identity. The money, thirty (shekels) of silver are the price of Jesus (27.4, 6 "innocent blood", "the price of blood"), beyond the price of the betrayal service of Judas. The corresponding money in Zechariah was accounted by Yhwh as the price of Yhwh (Zec 11.12-13), beyond the price of the service of Zechariah. Consequently, Matthew (27.9-10) describes the event of Jesus' being betrayed and his identity relating to the status of Yhwh.<sup>150</sup>

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<sup>143</sup> Dodd, *According...*, 41, 71; Stendahl, *The School...*, 49-54; this belongs to "quotations with parallels in Mark or in Mark and Luke"; Blomberg, "Matthew", 38-40; Mead, "A Dissenting...", 156; Sundberg, "Response...", 189n; France, *Jesus...*, 29, 91f., 155, 242; Cousland, "Matthew's...", 50; Moyise, *The Old...*, 34; Goodacre, "Mark...", 79; Knowles, "Plotting...", 123.

<sup>144</sup> Stendahl, *School...*, 50; Gundry, *The Use...*, 11, "pre-Christian"; "synagogue [readings]".

<sup>145</sup> Jesus' face is equated with Yhwh's face; Evans, *Matthew*, 238, "John is the messenger who goes before God to prepare His way"; cf. Gundry, *The Use...*, 209, 214, 225, "Yhwh whose way is prepared by a forerunner (11.10, 17.11)". For an explanation of this relationship, see Osborne, *Matthew*, 420.

<sup>146</sup> Cf. Osborne, *Matthew*, 420 and Davies and Allison, *Matthew* 2:249 focus on the senders; "as God sent the angel to guide his people into Canaan [Ex 23.20], so Jesus sends John to prepare the entrance into the promised kingdom." However, if focus is put on Ex 23.20 in case of Yhwh, and that is on Mal 3.1 in case of Jesus, the identity of John the Baptist may not be understood commonly in relation to Yhwh and Jesus.

<sup>147</sup> France, *Jesus...*, 91-92, 155; Morris, *Matthew*, 279-80.

<sup>148</sup> For the issues raised by this quotation, see Stendahl, *School...*, 120-27; Lindars, *New...*, 116-22; Gundry, *The Use...*, 122-27; Blomberg, "Matthew", 95-97.

<sup>149</sup> Lindars, *New...*, 122.

<sup>150</sup> See Gundry, *The Use...*, 209; for a more detailed explanation, see France, *Matthew...*, 205-207; Nolland, *Matthew...*, 1155-57; idem, "The Role...", 143-44.

**Conclusion:** As all of the instances in 4.3.1 exhibit, there is inseparability between Jesus' events and identity in the context of non-Isaianic fulfilment, and the necessity of the events to be accompanied by the identification of Jesus.

### **#1. Allusive Fulfilment Passages**

As explained in the introductory part to 4.3, the appropriate allusive fulfilment passages are 21, non-Isaianic or Isaianic. Of these, 13 passages are non-Isaianic and 2 passages are related to non-Isaianic and Isaianic.<sup>151</sup> However, 27.57-58 (Dt 21.22-23, Isa 53.9) more specifically alludes to Isa 53.9 (see 5.1.3.B) and will be treated in 4.3.2. Two instances do not directly refer to Jesus' event or identity and are omitted.<sup>152</sup> Consequently, 12 allusive fulfilment passages are treated here.

#### 1) 13.41<sup>153</sup> (Zep 1.3)

Here Jesus (alluding to Zep 1.3) says that he will send his angels to gather all stumbling blocks and those who commit lawlessness. This is the work of Yhwh in Zephaniah. Therefore, France argues that Jesus "transfers to himself in his final judgment what the Old Testament predicts as the eschatological work of Yhwh".<sup>154</sup> This means that the event of Jesus' sending angels to do this work is closely connected to his identity as relating to Yhwh. For France, this passage is one of the passages where Jesus assumes the place of Yhwh.<sup>155</sup>

#### 2) 16.27-28<sup>156</sup> (Dan 7.13-14, Ps 62.13, 28.4)

Matthew supplements the allusions to Daniel 7 ("coming in glory... with his angels") with imagery from Ps 62.13 (God as Judge). Here Jesus fills the role of

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<sup>151</sup> (**Non-Isaianic**) 13.41 (Zep 1.3), 16.27 (Ps 28.4, 62.12, Pro 24.12), 19.28 (Dan 7.9-10), 21.44 (Dan 2.34-35), 24.30 (Zec 12.10, 14), 25.31 (Dt 33.2 LXX, Zec 14.5), 25.32 (Eze 34.17), 25.46 (41, Dan 12.2), 26.56 (Zec 13.7), 27.34 (Ps 69.21), 27.35 (Ps 22.18), 27.39 (Ps 22.7, 109.25, Lam 2.15), 27.43 (Ps 22.8). (**Both**): 24.31 (Dt 30.4, Isa 27.13), 27.57-58 (Dt 21.22-23).

<sup>152</sup> 24.30 (Zec 12.10, 14), 26.56 (Zec 13.7).

<sup>153</sup> France, *Jesus...*, 156-57, refers to Gundry, *The Use...*, 138, "a targumic expansion for הִרְשָׁעִים"; Manson, T.W., "The Old Testament in the Teaching of Jesus", *BJRL* 34 (1951), 322, "an independent rendering of the Hebrew" [312-22].

<sup>154</sup> France, *Jesus...*, 156-57; for the textual issue, see 156 n.282.

<sup>155</sup> See France, *Matthew...*, 150-63.

<sup>156</sup> Juel, *Messianic...*, 158, Mark's "kingdom of God in 9.1 (Lk 9.27) is replaced by the coming of the Son of man in his kingdom".

Yhwh to “render to every man according to his deeds”.<sup>157</sup> Jesus’ such event shows his identity as sharing “a divine status”, to borrow France’s expression.<sup>158</sup>

3) 19.28 (//Lk 22.28-30)<sup>159</sup> (Dan 7.9-10).

France argues that in 19.28, Jesus adds “the royal status of the Ancient of Days (i.e. Yhwh) to the Messianic role of the Son of man: whereas in Daniel 7 it was the Ancient of Days alone who sat on the throne (v. 9)”. In two allusions (19.28, 25.31ff.), the Son of man sits “on his glorious throne”. He is even clearly referred to as the king (25.34). Moreover, Daniel 7 offers the form of a court scene and the Ancient of Days as judge; “in Jesus’ use of the chapter in these two places the scene is again one of judgment, but the judge is now the Son of man (and in 19.28 derivatively his disciples)”.<sup>160</sup> This instance also demonstrates that the identity of Jesus as Son of man or Yhwh is not separated from his events.

4) 21.44<sup>161</sup> (Dan 2.34-35, 45)

This passage alludes to Daniel 2.34-35 (45), where the stone “smites the image... and becomes the kingdom of God”. This stone was interpreted as the Messiah.<sup>162</sup> Then the identity of Jesus as the stone is connected to the event of his scattering enemies.

5) 24.31<sup>163</sup> (Isa 27.13, LXX Zec 2.6, Dt 30.4)

According to Gundry, the allusion to Deuteronomy 13 in Mt 23.41 “comes in a composite quotation of Is 27.13; Zech 2.6; Dt 13.7; 30.4”. He adds that Jesus “fills the role of Yhwh, who...will gather his elect”.<sup>164</sup> This statement seems to be connected not to the first one (Isa 27.13), but to the remaining ones only (Zech 2.6;

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<sup>157</sup> Gundry, *The Use...*, 209.

<sup>158</sup> France, *Matthew...*, 151.

<sup>159</sup> According to Juel, *Messianic...*, 158, Matthew has combined material from Mk and Q, to which he has apparently added “the Son of man” and “his glorious throne”.

<sup>160</sup> France, *Jesus...*, 157.

<sup>161</sup> Cf. Knowles, “Plotting...”, 123.

<sup>162</sup> Gundry, *The Use...*, 209, 233; Strack-Billerbeck, *Kommentar...*, 1:877.

<sup>163</sup> Gundry, *The Use...*, 207; he classifies the text-form into formal quotations and allusive quotations: see 1.2.4.

<sup>164</sup> Gundry, *The Use...*, 207-209; Ham, “Reading...”, 95, “The New Testament writers transfer this imagery... without hesitation from Yhwh (Zec 14.5) to Jesus (see Mt 16.27-28; 24.30-31)”.

Dt 30.4; ? 13.7).<sup>165</sup> Consequently, it can be said that such event of Jesus identifies his status relating to Yhwh.

6) 25.31<sup>166</sup> (Dt 33.2 LXX, Zec 14.5), 7) 25.32 (Eze 34.17)

According to Juel, the judgment scene seems to take place on earth where the Son of man is enthroned. The enthroned Son of man, who proclaims judgement, is “a royal figure” (v. 34: “Then the king will say...”). The scene is described in imagery reminiscent of Zechariah 14.5 (see 1 Thess 4.16 and *Didache* 16.7-8, where the Zechariah passage seems to contribute to “eschatological speculation”). It is possible that the parable understood “the King” as God.<sup>167</sup>

France also has a similar view. “Zechariah 14.5 is a scene of the day of Yhwh, his eschatological coming to judge and to save; Jesus transfers the picture to his own role in the final judgment.”; even if the MT second person, עמך, were correct,<sup>168</sup> the New Testament context would demand its alteration to a third person, so that even if the MT were true text, the allusion would still be likely. “Here then Jesus pictures himself as Yhwh is pictured in the Old Testament, coming with an angelic retinue [“the language of theophany” cf. Dan 7.10]”.<sup>169</sup> This shows that the event of Jesus’ coming is connected to his identity as (the agent of) Yhwh.

France adds that the whole passage of Mt 25.31 ff. (25.32, “all the nations will be gathered”—Joel 4.1-12 (Eng 3.1-12), “the metaphor of the division of sheep from goats”), is evocative of such Old Testament scenes, and expressions “appropriate only to a theophany mingled with specific allusions to predictions of Yhwh’s judgment”. Yet here, like Mt 13.37-43, “the central figure in the whole picture, the judge on his throne, is not Yhwh, but Jesus, the Son of man”.<sup>170</sup>

After treating related passages further, France concludes that Jesus “suggested not only that he had come to do the work of God, but that he and his Father were

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<sup>165</sup> Zech 13.7 seems just a verbal parallel. For the contribution of Zechariah to this conclusion, see Nolland, “The King...”, 133, 141, 146; Ham, “Reading...”, 94-95.

<sup>166</sup> Juel, *Messianic...*, 159, “seemingly indisputable allusions”.

<sup>167</sup> Juel, *Messianic...*, 159.

<sup>168</sup> Cf. Gundry, *The Use...*, 142, views the MT as corrupt.

<sup>169</sup> France, *Jesus...*, 157-58, adds, “in Dan 7.10 the angelic retinue is again that of Yhwh, and the Old Testament knows no other figure who is so honoured (cf. Dt 33.2)”.

<sup>170</sup> France, *Jesus...*, 158-59.

one”.<sup>171</sup> This means that such events of Jesus’ work are closely related to his identity.

8) 25.46<sup>172</sup> (Dan 12.2)

In 25.31-46, when the Son of man returns, he will sit on His glorious throne, and as the king he will judge people. 25.46, alluding to Daniel 12.2, means such divine “eschatological” judgement.<sup>173</sup> Consequently, the identity of Jesus as the Son of man is connected to the event of the eschatological judgement.

9) 27.34<sup>174</sup> (Ps 69.21)

When Jesus arrived at Golgotha, he received and tasted wine mingled with gall. This event alludes to Psalm 69.21. Gundry plausibly sees this allusion as part of the experiences of the righteous sufferer, and Jesus as “the representative righteous sufferer”.<sup>175</sup>

10) 27.35<sup>176</sup> (Ps 22.18)

Here Jesus is robbed of his garments “through their distribution by lot”.<sup>177</sup> This event alludes to Psalm 22.18, part of a “psalm on the innocent righteous sufferer”.<sup>178</sup> This means that the event of the distribution of Jesus’ clothes connected to his identity as the (representative) righteous sufferer.

11) In addition, Matthew (27.39; Ps 22.7, 109.25, Lam 2.15) describes that Jesus is “mocked” by passengers “who wag their heads (27.39)”. This event alludes to Psalm 22.7, 109.25 or Lamentation 2.15,<sup>179</sup> which is part of righteous sufferer.

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<sup>171</sup> France, *Jesus...*, 159; 150-59, he treats non-predictive passages; messianic passages such as Mt 26.31, 26.64; predictions of the coming and judgment of Yhwh such as 17.11-12, 13.41, 19.28, 25.31, 32; see also Gundry, *The Use...*, 209.

<sup>172</sup> France, *Matthew...*, 89.

<sup>173</sup> France, *Matthew...*, 89-90.

<sup>174</sup> Cousland, “Matthew’s...”, 51.

<sup>175</sup> Gundry, *The Use...*, 210.

<sup>176</sup> Cousland, “Matthew’s...”, 51.

<sup>177</sup> Gundry, *The Use...*, 210.

<sup>178</sup> Osborne, *Matthew*, 1033, “implicit fulfilment”.

<sup>179</sup> The first seems the most possible, because 22.18 and 22.8 are also alluded to near this passage, and the context is similar to the situation of Jesus; see the criteria of Gundry, *The Use...*, 5, “recognizable thought-connection”; and that of Gladd *Revealing...*, 3, “thematically correspond to a previous text and its context”.



Therefore, this event is also related to Jesus' identity as the (representative) righteous sufferer.<sup>180</sup>

12) In 27.43 (Ps 22.8), Jesus is taunted to call upon God for rescue (27.43), which alludes to Psalm 22.8, part of the psalm alluded to in 27.35 and 27.39.<sup>181</sup> Consequently, this event is associated with Jesus's identity as the (representative) righteous sufferer.<sup>182</sup>

All of these allusive fulfilment passages reinforce the conclusion in 4.3.1 that there is inseparability between Jesus' events and identity in the context of non-Isaianic fulfilment, and the necessity of the events to be accompanied by the identification of Jesus.

#### 4.3.2. Isaianic fulfilment

As explained in the introductory part to 4.3, there are 11 Isaianic fulfilment passages, apart from Mt 8.16-17.<sup>183</sup> In these instances, 21.4-5 (Isa 62.11, Zec 9.9) has been treated in 4.2.1, because the latter (Zec 9.9) is related to Jesus' event. 13.14-15 (Isa 6.9-10 LXX) and 15.8-9 (Isa 29.13) are related to other people, and thus outside the scope of this study. 3.3 (Isa 40.3 LXX), relating to John the Baptist, is also outside of this study, but will be used to indirectly reinforce the relationship between Jesus' event and identity. Thus, this study explores 7 instances,<sup>184</sup> and then allusive fulfilment passages.

1) 1.23a<sup>185</sup> (Isa 7.14 LXX),

1.23a, “ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἑμμανουήλ”, is related to Mary's giving birth to a son whose name will

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<sup>180</sup> Gundry, *The Use...*, 210.

<sup>181</sup> Cousland, “Matthew's...”, 51.

<sup>182</sup> Gundry, *The Use...*, 210.

<sup>183</sup> Although UBS<sup>4</sup> divides Mt 12.17-20 and 21, this study treats them as one, because they are continued not only in Isa 42.1-4, but also in Mt 12.17-21.

<sup>184</sup> Mt 1.23a (Isa 7.14 LXX), 2.23 (Judg 13.5, 7; Isa 11.1; 53.2), 4.15-16 (Isa 9.1-2), 12.17-21 (Isa 42.1-4)+[26.24, 54, 56].

<sup>185</sup> Dodd, *According...*, 79; Stendahl, *The School...*, 97ff.; this belongs to “the formula quotations”; Lindars, *New...*, 213f., 260, “*peshet* citation”; Hugenerberger, “Introductory...”, 336n; Blomberg, “Matthew”, 3-5; Moyise, *The Old...*, 1, 34, 39; Hatina, “Introduction”, 2; Apodaca, “Myth...”, 14-15, 22, 24; for the issue of Isa 7.14, see 9) in 2.3.2.

be “Immanuel”. In other words, when Jesus was born, he received the name, “Immanuel”. This name designates not only the identity of Jesus, but also his significant role (event): “God with us”.<sup>186</sup>

2) 2.23<sup>187</sup> (Judg 13.5, 7; Isa 11.1; 53.2)

One view of the relationship between Mt 2.23 and Judges 13.5-7 has been treated (see 4.3.1). Hanson adds that Samson is “an extraordinarily inappropriate type” of Jesus. Thus, the New Testament is not interested in Samson. According to the second opinion, Mt 2.23 may refer to Isa 11.1: “A branch shall grow out of his [Jesse’s] roots”. The word for ‘branch’ is *neter*. This opinion has at least “the advantage of being a well-known messianic passage”. Gundry, McConnell and Stendahl take this opinion.<sup>188</sup> The third opinion is related to Isa 49:6bc, where the Hebrew for ‘preserved’ is *n<sup>e</sup>tōrey*. This is nearest in form to Matthew’s word *Nazōraios* in 2:23. Lindars supports this opinion, not excluding a reference to Isa 11:1.<sup>189</sup> The fourth opinion is concerned with a similar meaning to what “being called Nazorean” meant in the Matthean era, and views “(to be called) Nazorean” as “a term of dismissal” in such cases as 26.71 and John 1.46, 7.41-42, 52.<sup>190</sup> Anyway,

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<sup>186</sup> Cf. Blomberg, “Matthew”, 4-5, “Jesus is the messianic king but also the embodiment of divine presence among his people. Both themes are important for Matthew’s Gospel”; Gundry, *The Use...*, 208, 226f., “royal Messiah”; Knowles, “Plotting...”, 131; for the significance of name for Christological motif in Matthew, see Beaton, *Isaiah’s...*, 147, 153-54.

<sup>187</sup> Stendahl, *The School...*, 103f.; this belongs to “the formula quotations”; Nicole, “The New...”, 22-23; France, “The Formula-Quotations...”, 118, 129-30; Knowles, “Plotting...”, 122, “However enigmatic the latter reference [2.23] has proven and however elusive its source, its intended authority is unmistakable.”; Novakovic, “Matthew’s...”, 155 n.27, includes 2.23 in the class of Matthew’s formula quotations [119-132]; Cousland, “Matthew’s...”, 47, also includes 2.23 in ten of the fulfilment quotations, and in n.14, refers to several other passages approximating the fulfilment quotations in one or more respects: 2.5-6; 3.13; 13.14-15; 26.54; 26.56 [45-60]; Menken, M.J.J., “Fulfilment of Scripture as a Propaganda Tool in Early Christianity”, in Van der Horst, P., et al. (eds.) *Persuasion and Dissuasion in Early Christianity, Ancient Judaism, and Hellenism* (Leuven/Paris/Dudley, MA: Peeters, 2003), 180-81; 181, “When Jesus is arrested, the fulfilment of the Scriptures in his passion is twice emphasized, once by Jesus himself (26.54), once either by Jesus or by the narrator (26.56)”; 181, “Matthew has derived the last mentioned remark on the fulfilment of the Scriptures from Mark 14.49. This is the only occurrence of the topic in Mark; Matthew apparently found it in Mark’s gospel and developed throughout his own gospel.”; Hatina, “Introduction”, 1; Apodaca, “Myth...”, 22; Cousland, “Matthew’s...”, 47, 50; Moyise, *The Old...*, 1, 3, 34, 39; Novakovic, “Matthew’s...”, 155.

<sup>188</sup> Hanson, *The Living...*, 73-74; Gundry, *The Use...*, 103; McConnell, *Law and Prophecy in Matthew’s Gospel* (Basel: Fr. Reinhardt Kommissionsverlag, 1969), 114-15; Stendahl, *School...*, 103-104, favours this opinion; later in 198-99, he suggests that this may be merged with texts from Judges about Samson the Nazirite.

<sup>189</sup> Hanson, *The Living...*, 74; Lindars, *New...*, 194-96.

<sup>190</sup> France, *Matthew...*, 92-95.

all of these opinions are concerned with Jesus' movement and his identity as Nazorean.

3) 4.14-16<sup>191</sup> (Isa 9.1-2)

Here Matthew describes Jesus' movement to Capernaum. This movement is accompanied by "the light of Messiah".<sup>192</sup> Apart from his Messiahship, if Jesus is not the great light, the quotation is very strange and meaningless. Therefore, here his event (movement) is directly related to his identity: "a great light".<sup>193</sup>

4) 12.17-21<sup>194</sup> (Isa 42.1-3; 42.4 LXX)

Matthew portrays that Jesus warns people not to tell who he is. This event is to fulfil what was spoken through Isaiah.<sup>195</sup> Matthew quotes passages relating to more than this event. In the quoted passages, the figure is not only the one who would not quarrel or cry out, but also Yhwh's servant whom he has chosen and loves.<sup>196</sup> If Jesus is not *Yhwh's servant whom he has chosen and loves*, Matthew is foolish to create an unnecessary problem by quoting an unnecessary part also. Yet, the quotation reflects Matthew's deliberate intention, for he delicately omits Isa 42.(3b-)4a,<sup>197</sup> while he quotes passages covering more than the directly related

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<sup>191</sup> Dodd, *According...*, 80; Stendahl, *The School...*, 104-106; this belongs to "the formula quotations"; Lindars, *New...*, 196-99, "adapted to prove that Galilee was to be the place where the Messiah should first appear"; Blomberg, "Matthew", 18-19; France, "The Formula-Quotations...", 130; Moyise, *The Old...*, 34, 39; Hatina, "Introduction", 1; Apodaca, "Myth...", 22, 24; Cousland, "Matthew's...", 47, 50; Knowles, "Plotting...", 123; van Aarde, "Matthew's...", 178.

<sup>192</sup> Stendahl, *School...*, 105; Blomberg, "Matthew", 18-19, "Jesus obviously is the light dawning on the peoples of those regions..."; Gundry, *The Use...*, 208, 226, "the royal Messiah".

<sup>193</sup> Motyer, *The Prophecy...*, 100, "the light of God's favour"; 116 n.3, "On the Lord as light, see Pss 27.1, 84.11 <12>, Isa 60.1ff, 19f.; Mic 7.8. Light symbolises God's favour (Ps 4.6<7>), guidance (Ps 43.3), law (Ps 119.105), revelation of truth (Is 42.6), and presence (Ps 104.2, Isa 4.5)"; Oswalt, *Isaiah I...*, 242, "Throughout the Bible, God's presence is equated with light (42.16, 2 Sam 22.29, Job 29.3, Ps 139.11, 12, 1 John 1.5)"; Clements, *Isaiah...*, 106, "a metaphor for the saving action of God"; Beaton, *Isaiah's...*, 97-110.

<sup>194</sup> Dodd, *According...*, 89; Stendahl, *The School...*, 107-15; this belongs to "the formula quotations"; Blomberg, "Matthew", 42-44; France, *Jesus...*, 124; Moyise, *The Old...*, 39; Apodaca, "Myth...", 22; Cousland, "Matthew's...", 47, 50, 52; Novakovic, "Matthew's...", 158.

<sup>195</sup> Lindars, *New...*, 261, "the command of secrecy"; Juel, *Messianic...*, 129, "Isa 42.1-4 quoted in Mt 12.18-21" is "to explain why Jesus wishes not to be made known (Matthew's explanation for the injunctions to silence in Mk)".

<sup>196</sup> Blomberg, "Matthew", 43-44, "Jesus as the ultimate fulfilment of the role of the Spirit-anointed, divinely chosen and beloved servant (Mt 12.18)"; Gundry, *The Use...*, 209, 229, "the Isaianic Servant"; for a detailed study, see Beaton, *Isaiah's...*, 97-110.

<sup>197</sup> Stendahl, *School...*, 113, "[42.3b and 4a... have no value as an argument in this instance. Thus Matthew's quotation goes directly over to 4b]; cf. Gundry, *The Use...*, 115, "Mt substitutes his rendering of לְנֶצַח as kind of compensation for לְאָמֶת in the omitted portion of Is 42.3 and in place of בְּאֵרֶץ in Is 42.4"; Osborne, *Matthew*, 467, "This ['until he brings justice to victory'] seems to combine

event. This means that Matthew has a certain intention to quote more than the necessary part of the passages.<sup>198</sup> Consequently, the seeming redundant part is intended to contribute to his whole narrative, at least including Jesus' identity as Yhwh's servant.<sup>199</sup>

5) 26.24<sup>200</sup> ("the Son of Man is to go, as it is written of him: ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ" (emphasis mine)

It is plausible to view this passage as relating to Isa 52.13-53.12 at least (see 6.1.2). If so, Jesus is to undergo some experiences (events) described in Isa 52.13-53.12. This means that the identity of Jesus is directly related to the prescribed events, or vice versa. Even if the passage is not connected to Isa 52.13-53.12, the conclusion is not changed (see 4.3.1).

6) 26.54 and 7) 26.56a

As explained in 4.3.1, the Scriptures may be non-Isaianic, or Isaianic, or both (see 6.1.2). Anyway, here the events cannot be separated from the Scriptures and from Jesus. If so, the events of Jesus cannot be separated from his identity.

**Conclusion:** To conclude in 4.3.2, the instances in terms of Isaianic fulfilment have shown that there is inseparability between the identity of Jesus and his events, and necessity of the events to be accompanied by the identification of Jesus. This conclusion can indirectly be reinforced by an instance.

3.3<sup>201</sup> (Isa 40.3 LXX)

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Isa 42.3a... and 4b"; Davies and Allison, *Matthew* 2:326.

<sup>198</sup> Childs, *The Early...*, 9, "additions and subtractions... reflect an authorial intention and not accidental"; Comprehensively, Beaton, *Isaiah's...*, 141, assesses the citation and translation as "innovative alterations made on a terminological, grammatical and/or linguistic level" which "effectively create a unique web of relationships, thereby shifting the rhetorical emphasis of the citation".

<sup>199</sup> For a detailed analysis of Mt 12.18-21 with the idea of "the servant using the language of sonship from the Baptism and Transfiguration", "the bestowal of the Spirit", "non-confrontational manner", "compassion", "justice", "the nations", etc. and their relationship with Matthean context and Christology, see Beaton, *Isaiah's...*, 141-48, 148-73, 174-91.

<sup>200</sup> See 6.1.2; cf. Knowles, "Plotting...", 123.

<sup>201</sup> Stendahl, *School...*, 47; this belongs to "quotations with parallels in Mark or in Mark and Luke"; Blomberg, "Matthew", 11-14.

Matthew (3.3) quotes LXX Isa 40.3. This Isaianic passage is “a prophecy”, and applied to “the ministry of John the Baptist”, as Hanson explains.<sup>202</sup> Here, the identity of John the Baptist is connected to the role (event) of “the voice of one crying in the wilderness”. This instance indirectly sheds light on the relationship between the identity of Jesus and his events in terms of fulfilment. In addition, the event of Jesus’ accepting the way [of the Lord] prepared by John reveals the identity of Jesus as the Lord (Yhwh; see also the quotation, Mt 11.10 in 4.3.1; allusions 6) 25.31; 7) 25.32 in 4.3.1).<sup>203</sup>

### #1. Allusive Fulfilment Passages

As explained in the introductory part to 4.3, there are 21 appropriate allusive fulfilment passages in Matthew, non-Isaianic or Isaianic. Of these, 6 passages are Isaianic and 2 passages are related to non-Isaianic and Isaianic. Particularly 27.57-58 (Dt 21.22-23, Isa 53.9) more specifically alludes to Isa 53.9 (see 5.1.3.B) and will be treated here. Consequently, 8 allusive fulfilment passages are treated here.<sup>204</sup>

1) 11.5<sup>205</sup> (//Lk 7.22=quotation) (Isa 35.5-6, 42.18, 61.1)

In replying to John the Baptist, Jesus says, “the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the good news is preached to the poor”, alluding to Isa 35.5-6, 42.18 and 61.1. These Isaianic passages are eschatological, and thus such events of Jesus indicate the identity of Jesus as the Messiah in the eschaton.

2) 24.31<sup>206</sup> (//Mk 13.24//Lk 21.27) (Isa 27.13, “with a great trumpet”)

<sup>202</sup> Hanson, *The Living...*, 34, “a prophecy of the ministry of John the Baptist”; Blenkinsopp, *Opening...*, 149-50; cf. Dodd, *According...*, 40; Cousland, “Matthew’s...”, 47, 50.

<sup>203</sup> Knowles, “Plotting...”, 123, 125, “Jesus himself is the ‘Lord’; cf. Gundry, *The Use...*, 225, “Messianic strains”; Blomberg, “Matthew”, 11-14.

<sup>204</sup> (6 **Isaianic**): 11.5 (Isa 35.5-6, 42.18, 61.1), 26.63 (Isa 53.7), 26.67 (Isa 50.6, 53.5), 27.12 (Isa 53.7), 27.14 (Isa 53.7), 27.38 (Isa 53.12). (2 **Both**): 24.31 (Dt 30.4, Isa 27.31), 27.57-58 (Dt 21.22-23; Isa 53.9; see 5.1.3.B).

<sup>205</sup> Dodd, *According...*, 53, 90, 94; Stendahl, *The School...*, 91, “allusion”; Gundry, *The Use...*, 209, 214, 225, “the Isaianic Servant...brining good news to the poor”; Mead, “A Dissenting...”, 158; France, *Jesus...*, 34, 95f., 133-35, 160, 253f.; Cousland, “Matthew’s...”, 50; Nolland, “The King...”, 135-36.

<sup>206</sup> Gundry, *The Use...*, 209, 214, “the role of Yhwh”; Mead, “A Dissenting...”, 155; France, *Jesus...*, 64, “Isa 27.12-13 predicts the end of a period of disaster and dispersion for Israel”; 75, “types”; Carter, “Love...”, 31; Juel, *Messianic...*, 158, (/), with the difference that in Matthew the allusion to Daniel is linked with Zech 12.10 (“They shall look on him whom they have pierced, and

According to Gundry, the allusion to Deuteronomy 13 in Mt 24.31 “comes in a composite quotation of Is 27.13; Zech 2.6; Dt 13.7; 30.4”.<sup>207</sup> He adds that Jesus “fills the role of Yhwh, who...will gather his elect”.<sup>208</sup> This statement seems to be connected not to the first one (Isa 27.13), but to the remaining ones only (Zech 2.6; Dt 30.4; ? 13.7).<sup>209</sup> However, the first one (Isa 27.13) also contributes to this statement. As Osborne explains, “the trumpet blast announcing the coming of the king (1 Kgs 1.34), sacred event (Lev 25.9), a theophany (Ex 20.18; Heb 12.19), a call to war (Judg 6.34, 7.20; Isa 18.3), or the day of the Lord (Isa 27.13; Joel 2.1; Zech 9.14)” is “a royal call either from the ruler or from God himself”.<sup>210</sup> For the trumpet blast on the day of the Lord, God himself is responsible. Therefore, here the event of Jesus’ sending angels with a trumpet blast (24.30-31) identifies him as (the agent of) Yhwh. This is reinforced by the fact that Jesus calls the angels “his” angels.<sup>211</sup>

3) 26.63 (Isa 53.7 “silent”); 4) 27.12; 5) 27.14<sup>212</sup>

Three times, Matthew reports that Jesus keeps silence in the process of being killed. These three instances (26.63, 27.12, 27.14) allude to Isa 53.7. One cannot find any other Old Testament prophecy that someone will keep silence in the process of being killed. This silence is significant and part of Jesus’ fulfilment of the prophecy/promise of the servant in Isa 52.13-53.12 (see 5.1.3.B). Here the event of keeping silence as firmly as three times is connected to the identity of Jesus as the servant.

6) 26.67<sup>213</sup> (Isa 50.6, 53.5 “being beaten by people”; the servant)

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they shall mourn”) (par. Rev 1.7, where more of Zechariah is quoted). Matthew also refers to the ‘sign of the Son of man in heaven’. In all three versions, the point of the saying is the promised vindication of the faithful at the return of the Son of man.”

<sup>207</sup> Gundry, *The Use...*, 207; he classifies the text-form into formal quotations and allusive quotations; see 1.2.4.

<sup>208</sup> Gundry, *The Use...*, 209.

<sup>209</sup> Zech 13.7 seems just a verbal parallel. For the contribution of Zechariah to this conclusion, see Nolland, “The King...”, 133, 141, 146; Ham, “Reading...”, 94-95.

<sup>210</sup> Osborne, *Matthew*, 895.

<sup>211</sup> Nolland, “The King...”, 141, “In Mt 24.31, ‘his angels’ in relation to the Son of Humanity is striking”.

<sup>212</sup> UBS<sup>4</sup> 897, “Isa 53.7—Mt 26.63, 27.12, 27.14”; France, *Matthew...*, 1024, “Isa 53.7”; Davies, *Matthew*, 217, 222, “Isa 42.1-4 and 53.7”.

<sup>213</sup> Dodd, *According...*, 91; Gundry, *The Use...*, 209, “the Isaianic Servant... enduring shame and suffering”.

Here Matthew records that people spat in Jesus' face, beat him and slapped him. This alludes to Isa 50.6, which is part of the 3<sup>rd</sup> "Servant Song", Isa 52.4-9. Therefore, it can be said that Mt 26.67 is part of the fulfilment of the servant in the 3<sup>rd</sup> "Servant Song". This Servant Song is generally understood to relate to the 4<sup>th</sup> Servant Song, Isa 52.13-53.12. If so, 26.67 can be said to be part of the fulfilment of the servant in Isa 52.13-53.12. Even if not, there are several passages which 26.67 may allude to.<sup>214</sup> UBS<sup>4</sup> also provides Isa 53.5 as alluded to by Mt 26.67. Anyway, the event of Jesus' suffering is connected to his identity as the servant in Isa 52.4-9 and/or Isa 52.13-53.12.

#### 7) 27.38 (Isa 53.12 crucified with "two robbers")

Jesus was crucified with two bandits. This also alludes to Isa 53.12, and constitutes Jesus' fulfilment of the servant in Isa 52.13-53.12 (see 5.1.3.B). One cannot find another prophecy/promise that someone righteous will be treated like a bandit in the process of being killed. 27.38 shows that the event of being treated like a bandit in the process of Jesus' being killed cannot be separated from the identity of Jesus as the servant.

#### 8) 27.57-60 (Dt 21.22-23 < Isa 53.9)

Matthew reports that Jesus was crucified with two bandits and his body was laid to rest by Joseph, a rich man and disciple of Jesus. This alludes to Isa 53.9a, and constitutes Jesus' fulfilment of the servant's role in Isa 52.13-53.12 (see #1 in 5.1.3.B). This demonstrates that the event of Jesus' being involved with evil doers and a wealthy person in his death and grave clearly designates his identity as the servant.

All of these allusive fulfilment passages reinforce the conclusion in 4.3.2 that there is inseparability between Jesus' events and identity in the context of Isaianic fulfilment, and the necessity of the events to be accompanied by the identification of Jesus.

### 4.3.3. Conclusion

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<sup>214</sup> See Isa 53.3a, 4a, 4b, 5a, 5b, 7a, 8a, 10a, 11a.

As explored in 4.3.1-2, there is inseparability between Jesus' events and identity in the context of fulfilment, non-Isaianic or Isaianic, and necessity of the events to be accompanied by the identification of Jesus. This pattern has also been found in the instances of allusive fulfilment passages, and is thus reinforced.

#### **4.4. Conclusion**

In 4.1, the exploration of the context of Mt 8.16-17 in terms of the theme, healing, has shown *the probability that Matthew (8.16-17) provides the identity of Jesus as the servant in emphasising the healing ministry of Jesus.*

In the examination of the context of Mt 8.16-17 in terms of intertextuality (quotation) in 4.2, all of the instances demonstrate that there is inseparability between Jesus' events and identity in the context of intertextuality (quotation), and the necessity of the events to be accompanied by the identification of Jesus.

Particularly in 4.3, the third significant exploration of the context of Mt 8.16-17 in terms of fulfilment has exhibited *a consistent pattern, that is, the inseparability between pivotal events in Jesus' ministry and his identity, and above all the necessity of the events to be accompanied by the identification of Jesus.* This third exploration, *more directly than the previous two, sheds light on the existence of the relationship between Jesus' healing event and his identity in the fulfilment passage of Mt 8.16-17.* This conclusion has been reinforced even by allusive fulfilment passages, which have shown the same pattern. Consequently, it is probable that Mt 8.16-17 also presents Jesus as the servant in emphasising the healing ministry of Jesus.



## **5. Traceability of Jesus to the Servant in terms of Significant Events and of the Causality of Suffering and Death**

The aim of this chapter is to trace significant events, and the causality of the suffering and death of Jesus to those of the servant on the basis of the exploration of chs. 3 and 4. Therefore, this traceability will decisively reinforce the view that Matthew identifies Jesus as the servant, the conclusion of ch. 4, and understands Jesus as the fulfilment of the servant of the prophecy in Isa 52.13-53.12.

First, this study is to trace significant events of Jesus back to those of the servant and to show the traceability of Jesus to the servant in terms of significant events (5.1).

Second, the causality of the suffering and death of Jesus is to be explored, and the result will be traced back to the causality of the “suffering and death”<sup>1</sup> of the servant, directly relating to Isa 53.4a (5.2). This traceability to the servant in terms of causality reinforce the traceability of the important events of Jesus to those of the servant.

Consequently, the traceability in 5.1-2 means more than merely that Matthew in describing Jesus has considered Isa 52.13-53.12, that is, the context of Isa 53.4a. Rather, it designates the fact that Matthew tells a story of Jesus as the fulfilment of the prophecy/promise of the servant in Isa 52.13-53.12, not exclusive of other figures or events relating to the Old Testament.<sup>2</sup> In the exploration in this chapter, passages described not only by specific words but also by broader ideas (thoughts) are significantly treated (see 2.1).

Third, other candidates for the servant of Isa 52.13-53.12 will be examined, and thus, the nature of Isa 52.13-53.12 will be revealed as prophecy/promise (5.3). In addition, it will be clear that Isa 52.13-53.12 provides more than a general “pattern”<sup>3</sup> that “everyone who has been faithful to God”<sup>4</sup> can fulfil. On the contrary, not even Moses, David or Elijah can fulfil it.

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<sup>1</sup> For the significance of “suffering and death” of the servant, see France, *Jesus...*, 131, and other commentaries on Isa 52.13-53.12.

<sup>2</sup> Such as the “shepherd” in Zec 13.7 mentioned in Mt 26.31. cf. Nolland, “The King...”, 133-46; Ham, “Reading...”, 86-91.

<sup>3</sup> Cf. Hooker, *Jesus...*, 162, “The portrait of Isa. 52-3, however, is only one element in the whole pattern of suffering and exaltation which marks all Deutero-Isaiah’s thought, and which runs through Jewish literature, from ritual psalms to apocalyptic visions.”

<sup>4</sup> Cf. Novakovic, “Matthew’s...”, 154, explains “God’s servant” like this according to Hooker, “Did...”, 100.

## **5.1. Traceability of Jesus to the Servant in terms of Significant Events**

The present study attempts to explore the significant events of Jesus and to trace them back to those of the servant: ministry, agony, death, resurrection/live again, exaltation and reward, his continuous ministry after the exaltation, and the meaning of death. Here “the meaning of death” is separated from the “death”, and put at the end, because this issue is very important (see 5.1.7) and needs to be treated in detail.

### **5.1.1. Ministry**

The main character has at least two important ministries: healing on the level of mind and body, and mediation. These are explored in this order.

#### **5.1.1.A. Healing on the Level of Mind and Body**

Matthew reports Jesus’ many extraordinary healing events on the level of mind and body (see 4.1). In addition, particularly Mt 8.16-17 connects Jesus’ healing ministry to the servant’s healing ministry, quoting Isa 53.4a. However, this connection is a big issue (see 2.1). Even the nature of healing in Isa 53.4a constitutes another issue, and needs to be scrutinised. After this scrutiny, the traceability of Jesus’ healing ministry in Mt 8.16-17 to that of the servant can be examined. Therefore, the quoted Isa 53.4a is to be explored in detail and depth.

There are two significant issues to be treated here. First, Jesus in Mt 8.16-17 heals people on the level of mind and body (see ch. 3). This is related to the issue of correct understanding: is the healing of the servant in Isa 53.4a is on the physical level, on the spiritual level (salvation) (see 2.1), or is it a metaphor for the recovery of Israel? If the first choice is correct, Jesus’ healing ministry can be traced to the healing ministry of the servant. Second, there is no evidence in Mt 8.16-17 that Jesus transfers people’s ailments to himself, as Hooker rightly designates.<sup>5</sup> Jesus just heals people. This is concerned with the issue, whether or not the servant transfers their ailments to himself.

### **#1. The Meaning of Healing in Isa 53.4a**

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<sup>5</sup> Hooker, *Jesus...*, 83; see also ch. 3.

This exploration is related to narrative analysis with the narrative devices, “frequency” and “order” of events and narration.<sup>6</sup> However, here this study mainly concentrates on the meaning of healing in Isa 53.4a. Some scholars attempt to find these meanings and their usage in relation to Isa 1.5-6 (9). However, this issue needs to be explored in relation to others also. Therefore, the present exploration starts with this passage and then will be carried out focussing on Zion, 3aß, 4b-5b, and finally Isa 53.4a on the basis of these explorations.<sup>7</sup>

### #1.1. Isa 1.5-6

In Isa 1.5-6, some scholars see metaphors. Oswalt says, “The metaphors of vv.4-5 [in Isaiah 53] are precisely those of 1.5-6”. The latter metaphors show that the country is “desperately ill, a mass of open sores and unbandaged wounds”.<sup>8</sup>

Similarly Hägglund argues that 1.5-9 has “several parallels” to the servant’s suffering.<sup>9</sup> First, there are the same words in both texts. The noun “חֵלִי, illness” appears only in 38.9 apart from 1.5, 53.3, 4 (and possibly 10) in Isaiah. The verb “נָכָה, strike” in *hop’al* occurs only in 1.5 and 53.4 in Isaiah. The noun “חַבֹּרָה, wound” is found only in 1.5 and 53.5 in Isaiah. On this basis he argues that the servant in Isa 52.13-53.12 is “stricken, sick, and wounded just like the people” in 1.5-9, in spite of difference between these two: The people are so “sinful and laden with iniquities (Isa 1.4)” that they must “carry the consequences of their own guilt”; in contrast, the servant “carries the guilt of the ‘we’-group”.<sup>10</sup>

Second, both texts are accompanied with “a description of Zion”. Zion related to the people is described as “left lonely like a shelter in a cucumber field”, while that related to the servant is portrayed as “rejoicing” in Isa 54.1 and the following. At the time of the former, Zion was “marvellously rescued, from Assyrian siege”, while at the time of the latter, “the city lies in ruin”. “Isa 53-54 harks back to the picture in Isa 1.5-9”. Here Hägglund designates a significant point: “By embracing” the servant’s suffering as one that the “we” have deserved, and “by the confession of the

<sup>6</sup> For the device of frequency and four classifications, see Genette, *Narrative...*, 113-60; for the device of “order”, see Powell, *What...*, 36-37.

<sup>7</sup> Other servant songs do not include the word or idea of “our disease” or “our (sufferings/sorrows)”, and are excluded from exploration.

<sup>8</sup> Oswalt, *The Book...*, 387; see Williamson, H.G.M., *Isaiah 1-5* (ICC; London: T & T, 2006), 48.

<sup>9</sup> Hägglund, *Isaiah...*, 136-37.

<sup>10</sup> Hägglund, *Isaiah...*, 136, follows the division suggested by Williamson, *Isaiah 1...*, 54. (The present study corrects misprint in the last instance: ן into ן; 53.4 into 53.5)

sins in Isa 53”, “the holy city can and will now be re-established”.<sup>11</sup> Therefore, it seems possible to view “our diseases” (4α) as a metaphor on the grounds of the relation between Isa 52.13-53.12 and Isaiah 1.5-9 (or 6).

However, it is problematic for this view to presuppose that the appearance of the same words guarantees their same usage. In relation to Zion, a different possibility may be found. In addition, it needs to be said that this view fails to observe the fact that the word in Isa 52.13-53.12 is in parallelism, coupled with “our (sufferings/sorrows)” in 4αβ, which basically calls for the exploration of the meaning and tendency of the words in separation and in a couple also. It is intriguing that the coupled words appear in 3αβ very near to 4α, and only there in the Old Testament. (In contrast, the coupled words cannot be found in Isaiah 1.5-9.) This suggests that it may be the author’s intention that 4α should be understood in relation to 3αβ as well as its immediate context.

### **#1.2. Zion/Jerusalem: A Different Possibility**

It is generally accepted that there is relationship between the servant and Zion. This relationship is caused not only by the position of Isa 52.13-53.12 enclosed by the passages concerning Zion/Jerusalem,<sup>12</sup> but also by an effect that the servant has on Zion/Jerusalem.<sup>13</sup>

With respect to his relationship with Zion, it is worthy to note 33.24: “And no resident will say, ‘I am sick, חָלִיָּהּ’ (חלה); the people who (live/dwell) there will be forgiven [סְּפִי] their iniquity”.<sup>14</sup> This passage, describing Zion,<sup>15</sup> not only basically implies “the ancient association of sickness with sin”, but also shows “God’s

<sup>11</sup> Hägglund, *Isaiah*..., 136; in 136-37, he also refers to Isa 6 in relation to a metaphor of sickness and illness, but it is not direct, for no explicit metaphor such as sickness or illness is found here. The people’s sickness or illness is just presupposed, and their hearts, ears and eyes are understood as devices to receive God’s healing, not the genuine object of the healing.

<sup>12</sup> It is clear in Isa 52.1-2, 7-9 that the passage before 52.13-53.12 concerns Zion/Jerusalem. However, the passage after it concerns a barren woman. Nevertheless, the imagery of “the gathering family (1-3; cf. 49.18ff)” and “the restored city (11-12; cf. 49.16-17)” shows its “Zion-centred”, as Motyer, *The Prophecy*..., 444, argues; for the same view, see also Hägglund, *Isaiah*..., 136, who views Isa 54 as describing “Zion”; see also Childs, *Isaiah*, 430; GP, 273, 337, 340; Watts, *Isaiah 34*..., 236-37; Skinner, *Chapters XL*..., 135; Williamson, H.G.M, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah* (Carlisle: Paternoster, 1998), 183; Baltzer, *Deutero*..., 429-30.

<sup>13</sup> Childs, *Isaiah*, 430-31; Sweeney, *Isaiah I*..., 40; Oswalt, *The Book*..., 413-14; Motyer, *The Prophecy*..., 422-23, 444; Hägglund, *Isaiah*..., 136.

<sup>14</sup> This translation follows NRSV and NASB; other versions such as KJV, NKJV, NIV and NJB take almost the same translation.

<sup>15</sup> See Isa 33.20, “Zion”.

removing all illness through his forgiveness”, as Clements and Childs argue.<sup>16</sup> Thus, the “sick” concerns disease literally.<sup>17</sup>

This description of Zion is very intriguing, because there is relationship between Zion and the servant. There are at least three intriguing points. First, in the Zion described here, not only the problem of iniquity, “the root cause of sickness”,<sup>18</sup> but also even that of “sickness”, physical disease, will be solved.<sup>19</sup> This suggests the possibility that in principle there is a relation between “our disease and (sufferings/sorrows)” in 53.4a and “our transgressions and iniquities” in 53.5a.

Second, in Zion the problem of iniquity will be solved or forgiven, although it is not revealed how in practice this will be achieved.<sup>20</sup> In Isa 52.13-53.12 the problem of iniquities and sins is also solved or forgiven, being achieved by the servant in accordance with Yhwh’s initiative and plan: “Yhwh caused to fall upon the servant the iniquity of all of the ‘we’” (6b); “the *servant* (carried/...) *iniquities of (the/-) many*, and (bore/...) the *sins of many*” (11bβ, 12α); “אָפֿשָׁט, a (guilt/...) offering” [10ba: in “two exclusive expiatory sacrifices”, אָפֿשָׁט (sin/purification offering) and אָפֿשָׁט, this אָפֿשָׁט is understood as almost the same as or having priority over אָפֿשָׁט]<sup>21</sup>;

<sup>16</sup> Clements, R.E., *Isaiah 1-39* (London: Marshall, Morgan & Scott, 1980), 271; Childs, *Isaiah*, 248.

<sup>17</sup> For the same view, see Blenkinsopp, J., *Isaiah 1-39* (AB; New York: Doubleday, 2000), 446; Sweeney, M.A., *Isaiah 1-39 with an Introduction to Prophetic Literature* (Grand Rapids/Cambridge: W.B. Eerdmans, 1996), 426; Kaiser, O., *Isaiah 13-39* (OTL; London: SCM, 1974), 349; Stacey, D., *Isaiah 1-39* (London: Epworth, 1993), 205; Motyer, *The Prophecy...*, 268; Oswalt, J., *The Book of Isaiah: Chapters 1-39* (Grand Rapids: Eerdmans, 1986), 605 n.14 (hereafter abridged as “*The Book I...*”); for a similar view, see Brueggemann, W., *Isaiah 1-39*. (WestBC; Louisville, KY: Westminster John Knox, 1998), 265-66, viewing the description in 33.21 and 23 as imagery, and 33.22 and 24 as Yhwh’s assertion.

<sup>18</sup> Clements, *Isaiah I...*, 271

<sup>19</sup> See also 35.5-6, part of 35.1-10 related to Zion, , where both physical healing and the redeemed or ransomed appear; for the healing, see Clements, *Isaiah I...*, 276, “Here [35.5]...the language appears with literal sense and refers to the removal of all physical disabilities in the coming age of salvation”; for the same view, see Blenkinsopp, *Isaiah I...*, 457; Stacey, *Isaiah I...*, 211-12; Oswalt, *The Book I...*, 624; cf. Kaiser, *Isaiah 13...*, 364, “bodily healing, or *also*...a liberation from prison, and from the prison of spiritual blindness” (my italics).

<sup>20</sup> In Isa 35.1-10 in the previous footnote also, the ideas of the redeemed (√ אָפֿשָׁט) or ransomed (√ אָפֿשָׁט) appear, which does not provide its concrete way, but may be a little concreter than the “forgiveness” of 33.24; see Motyer, *The Prophecy...*, 275, 51: the redeemed (√ אָפֿשָׁט), occurring in 35.9 “for the first of twenty-four times in Isaiah”, emphasises “the person of the redeemer, his relationship to the redeemed and his intervention on their behalf.” [35.9, 41.14, 43.1, 14, 44.6, 22-24, 47.4, 48.17, 20, 49.7, 26, 51.10, 52.3, 9, 54.5, 8, 59.20, 60.16, 62.12, 63.4, 9, 16]; the root verb of the ransomed (√ אָפֿשָׁט) means “specifically ‘to pay the ransom price’ (cf. Ex 13.13; Lev 27.27; Isa 29.22; 35.10; 51.11, [1.27])”.

<sup>21</sup> See von Rad, G., *Old Testament Theology* (New York: Harper & Row, 1962), 1:259, “The old question of the difference between the two sacrifices cannot be solved”; Milgrom, J., *Cult and Conscience: The ASHAM and the Priestly Doctrine of Repentance* (Leiden: Brill, 1976), 1-2, “The root *šm* the key term in both sacrifices, which if fully comprehended may prove the needed touchstone to separate the *hattat* from the *asham* in their separate components. Moreover, the *asham*

“the servant will justify (the/-) many” (11bα); and the *purpose of Yhwh* will prosper in his hand (10bγ).

Third, in 33.24, the verb, “will be forgiven”,<sup>22</sup> or “will be removed”, is נָשָׁא. This verb is the same as the verb of “(bore/lifted up) our disease” in 4aα and of “(bore/lifted up) the sins of many” in 12cα. This same verb shows the affinity between 4aα and 33.24 in that 4aα may provide the necessary key for realising healing and forgiveness in 33.24. This is clearer when 4aα is understood as being related to 12cα, because the servant (bore/lifted up) not only “the disease of the ‘we’” but also “the sins of many”. This reason is also reinforced by Motyer’s argument, “The idiom of ‘lifting up’ or ‘bearing iniquity’ is rooted in the sin-bearing doctrine of the Day of Atonement (Lev 16.21-22; cf. Isa 53.4, 12)”.<sup>23</sup>

### #1.3. Isaiah 53.3aβ

To understand “our disease” and “our (sufferings/sorrows) in 53.4a calls for an exploration of 53.3aβ for three reasons. First, the coupling of “(sufferings/ sorrows)” and “disease(s)” appears only in 3aβ and 4a in the Old Testament. Second, these words in 3aβ form “chiasmus” or “a chiastic parallelism” with those in 4a.<sup>24</sup> Third, there is a dramatic change in recognition/understanding between 3a-b and 4a (clearly shown with the word “Yet, וְעַתָּה” in the beginning of 4a), and only these two words, except “he (the servant)”, appear in the recognition of both passages. This means that the change in recognition is established centring on these words. Consequently, these words in 4a are seen as indicating the same as those in 3aβ. Hence, it may be said that such scholars examining 1.5-6 (9) go far too hastily without examining the close and structurally related coupled words.

This exploration is performed in terms of words, position and (assumed) personality.

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deserves priority because... it falls into the category of the holy (*qdś*)–profane (*hl*) relationships..., a characteristic which the *hattat* does not share.”; he also refers to 15 n.48, 41–42 n.156 127–28 §76; his *Studies in Levitical Terminology: The Encroacher and the Levite, the Term ‘Aboda* (Berkeley: University of California Press, 1970), Introduction.

<sup>22</sup> The words “... be forgiven” are taken by most versions: KJV, NASB, NRSV, NIV, NKJ, NJB.

<sup>23</sup> Motyer, *The Prophecy*..., 268; the final ‘12’ here is my correction of ‘14’ which is printed in his book.

<sup>24</sup> Paul, *Isaiah*..., 404, “a chiastic parallelism”. Although there is difference in terms of number (“וְעַתָּה” in 3aβ is sg, and “...לָהֶם” is pl constructive of “וְעַתָּה”), their forms are almost similar (for the importance of form in parallelism, see 5.1.3.B). Thus, it is likely for this Jewish scholar to view them as “a chiastic parallelism”.

### #1.3.1. Words

In exploring the two words, this study mainly examines whether these words mean mental or physical disease (pain), and whether they are used literally or figuratively (metaphorically).<sup>25</sup> The word “disease חָלִי” is examined in Isaiah first, and then the other word, “(sufferings/sorrows) מַכְאוֹב”.

#### #1.3.1.A. “disease חָלִי”

In Isaiah, the noun “disease חָלִי” is, except 53.3-4, used only twice: in 1.5 for physical disease metaphorically; in 38.9 for physical disease also but literally. The former has been explained above. The latter concerns Hezekiah’s incurable disease, which is also expressed by the root verb of the noun, חָלָה, three times: 38.1, 38.9 and 39.1. This verb occurs 8 times including these three times in Isaiah. The word in 14.10 means total weakness literally;<sup>26</sup> in 17.11 mental pain (grief) or physical pain literally;<sup>27</sup> in 33.24 physical sickness or disease literally; in 57.10 mental pain (grief) or physical weakness literally.<sup>28</sup> The word in 53.10a is related to 5a and thus 4a. Hence, it seems to have the same meaning as in 4a, and is left for the time being. Consequently, the result except 53.10a is that the root verb is used for physical disease (pain, sickness) 4 times, for either physical or mental pain (grief) twice, and for both once, while it is used literally all the 7 times.

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<sup>25</sup> It is not necessary to view these nouns as metaphors because of their combination with their transitive verbs נָשָׂא and סָבַל. For the “חָלִי”, see Dt 7.15 (turn away); 28.61 (bring ... upon you); Jer 10.19 (bear, the same verb); Hos 5.13 (see); for the “מַכְאוֹב”, see Lam 5.7 (carried/shouldered their iniquities). These instances are understood literally. Those two verbs נָשָׂא and סָבַל can take abstract nouns and be understood literally, as shown in Lev 16.22, Isa 53.11bβ, 12α, etc. Thus, in Hebrew, it seems natural that abstract ideas can be expressed with concrete verbs. This may be related to their life and usage of the verbs, like Wittgenstein’s “language game”.

<sup>26</sup> In a situation of Sheol (see 14.9), the word literally describes the whole weakness of the Babylonian king, like all the dead kings of the nations, which includes not only mental and physical weakness but also the weakness of authority and power (see 14.13-23, 9-10); see Kaiser, *Isaiah 13*..., 37-38; Oswalt, *The Book 1*..., 318-19.

<sup>27</sup> In 17.11, the word literally means mental grief or physical disease (See “grief” in the KJV, NRSV, NKJV; “disease/sickliness” in the NIV, NASB, NJB; Clements, *Isaiah 1*..., 160-61, “a coming day of judgment”).

<sup>28</sup> The metaphor of 57.3-8 is explained in 57.9-10 (see Motyer, *The Prophecy*..., 474), where the woman did not weaken (physically) or was not grieved (mentally) (see KJV and NKJV take “be grieved” and other versions “weaken” or “be faint”). In the metaphor of woman as people pursuing false gods, either meaning, “did not weaken” or “was not grieved”, explains the state of the people literally.

Therefore, it is the most frequent usage that the verb means physical disease (pain, sickness) literally. Consequently, it is likely that the noun “disease מַחָלָה” in 53.3-4 means physical disease (pain, sickness) literally.<sup>29</sup>

### #1.3.1.B. “(sufferings/sorrows) מַכְאוֹב”

The word, “(sufferings/sorrows): pl. מַכְאוֹבוֹת; sg. מַכְאוֹב”, occurs twice only in 53.3-4 in Isaiah. It appears in total 16 times in the Old Testament. BDB understand three cases as “physical pain”, and the remaining 13 cases as “mental pain” including Isaiah 53.3, 4.<sup>30</sup> Similarly *TWOT* explains that at least 11 cases refer to “mental anguish”, saying “For the most part... it is impossible to separate the mental and physical anguish as far as this word concerned”.<sup>31</sup>

Therefore, the present study has attempted to distinguish the meanings of the word in respective passages, and finds a possibility that the word means “physical pain” 3 times, “mental pain” 8 times, and both pains (or either pain but unidentifiable) 3 times.<sup>32</sup> Hence, it can be said that the word has tendency to mean mental pain more than physical pain.<sup>33</sup>

With respect to the usage of the word, figuratively (metaphorically) or literally, only two in 14 cases, excluding 53.3 and 4, use the word metaphorically: one “physical pain”, describing the situation of Babylon in the irony of Jeremiah 51.8, which needs “balm”; the other, “physical pain”, describing the situation of Zion in Jeremiah 30.15. Two cases in Lamentations 1.12 (twice) are unclear. 1.12 may mean either mental pain (see “no comforter” in 1.9; “groan” in 1.11) or physical pain (see

<sup>29</sup> For the same conclusion, see Seybold, K., “חלה”, *TWOT* 4: 403, 406. *DCH* 3:232, does not treat this issue, but its grammatical nexus.

<sup>30</sup> BDB, 456, refer to Ex 3.7; 2 Ch 6.29; Job 33.19 for the former cases.

<sup>31</sup> *TWOT*, 940b, explains the difficulty with the case of Ex 3.7 in that “surely” Israelites were suffering “physical pain”, but “their total situation was cause for [mental] anguish, as well.”; cf. *DCH* 5:265, “pain, suffering, torture”, which does not treating this issue.

<sup>32</sup> Physical pain: Job 33.19; Jer 51.8 (needs balm); Jer 30.15 (“incurable” on the level of a nation, i.e., Israel: BDB, 60). Mental pain: Ps 32.10; 38.18; Ecc 1.18; 2.23; Jer 45.3; Lam 1.12 (twice); 1:18. Both possible: Ex 3.7; 2 Ch 6.29 (occurring in life); Ps 69.27 (Eng. 26).

<sup>33</sup> See also the cognate noun מַכְאוֹב, which means mental and physical pain (Job 2.13, 16.6); mental pain (Isa 65.14); [although BDB, 456, put Ps 39.3 and Isa 17.11 into the former class, Ps 39.3 may pertain to the latter, and Isa 17.11 is questionable. The word in Ps 39.3 is translated as “sorrow” (KJV, NASB, NKJV), “distress” (NRSV), and “distress” (NIV). The word in Isa 17.11, following the *niphal* participle of חָלָה, is translated as “pain” coupled with “sickness” (NASB), with “disease” (NIV, NJB), with “grief” (NRSV, NKJ); or as “sorrow” coupled with “grief” (KJV)]. Consequently, the word is not separated from “mental pain”, because it means “mental pain” or “mental and physical pain”.



“fire into my bones” in 1.13; however, it may be an expression for mental pain<sup>34</sup>). Rather, it may mean mental pain including even physical pain. This is in harmony with the usage of the same word in 1.18 for expressing the painful mind (of the personified city/Zion/Jerusalem<sup>35</sup>) because of the captives of virgins and young men,<sup>36</sup> which refers to mental pain.<sup>37</sup> This is reinforced by “comfort”, “my spirit...troubled”, “my heart... overturned”, “I.... groan” in 1.17-21. Thus, the meaning in 1.12 may have the same meaning as in 1.18 in the sense that the word literally means comprehensive mental pain including even physical pain.<sup>38</sup> If so, 12 in 14 cases are used for literal meaning. Therefore, the word can be said to have a tendency to mean mental pain literally, which can be applied to the word in Isaiah 53.4a.<sup>39</sup>

Consequently, it is likely that the noun “disease מַחֲמָה” in 53.3-4 means physical disease (pain, sickness) literally. In addition, the word “(sufferings/sorrows) מַכָּאֲבוֹת”, has tendency to mean mental pain literally.<sup>40</sup>

### #1.3.2. Position

First, 3aβ is followed by its simile, 3bα beginning with “like”. This couple of 3aβ and 3bα is enclosed by 3aα and 3bβ. The enclosing 3aα and 3bβ underline that

<sup>34</sup> This passage is a “famous” one to express pain, which is also found in Jer 20.9 as mental pain; see Hillers, D.R., *Lamentations* (AB; New York: Doubleday and Company, 1972), 27.

<sup>35</sup> See Lam 1.1, “city”; 1.4, “Zion”; 1.7, “Jerusalem”.

<sup>36</sup> Salters, R.B., *Lamentations* (ICC; London/New York: T & T Clark, 2010), 92; Parry, R.A., *Lamentations* (Grand Rapids/Cambridge: Eerdmans, 2010), 62; Bergant, D., *Lamentations* (Nashville: Abingdon, 2003), 51; see also Westermann, C., *Lamentations* (Edinburgh: T & T Clark, 1994), 136, finding the reason for the “deepest agony” in all the problems in 18c-20. Either way the conclusion is the same.

<sup>37</sup> For the same view, see Parry, *Lamentations*, 62; Bergant, *Lamentations*, 51; Salters, *Lamentations*, 92; Westermann, *Lamentations*, 136; O’Connor, K.M., *Lamentations and the Tears of the World* (New York: Orbis, 2003), 26.

<sup>38</sup> The references in the previous note have similar views, that is, mental anguish, agony, or sorrow literally. Although Mosis, R., “כָּאֵב”, *TWOT* 7:11, seems to view 1.12 as a metaphorical expression, this pertains to the personification of Zion, through which the situation of multitude can be expressed as that of one personified subject. Unless all the narratives spoken by a personified subject are always metaphor, this is not metaphor; see “the day of his [Yhwh’s] fierce anger” in the same verse, spoken by the personified Zion, which has literal meaning. In addition, many commentators do not see this passage as “metaphor”, but “personification”; see Hillers, *Lamentations*, 16-17, 27; Parry, *Lamentations*, 57; Salters, *Lamentations*, 71; Dobbs-Allsopp, *Lamentations*, 50; similarly, Westermann, *Lamentations*, 132, “Zion’s directing a summon”; Bergant, *Lamentations*, 44, 46, “The city itself laments”.

<sup>39</sup> *DCH* 5:265, does not treat this issue, but the grammatical nexus of the word. However, Mosis, “כָּאֵב”, *TWOT* 7: 11-12, classifies the word in Isa 53.3-4 into non-metaphorical usage.

<sup>40</sup> See 3.2.2.4aα-β; BDB, 318. [cf. *DCH* 3:232 “one known of, i.e., by, sickness Is 53.3 (/pain)” *HALAT* 1:305, “Krankheit... Js 53.3f”; *HALAT* 2:548, “Schmerz... Js 53.4”]

the servant was despised.<sup>41</sup> Thus, 3aβ (and 3bα) is put in the position which likely to provide an observable phenomenon rather than a metaphor, and thus to enable the “we” to evaluate the servant as contemptible.

Second, 3aβ is located before 4a and 4b: these show the misunderstanding (4b) and understanding (4a) of the “we” concerning the servant in 3aβ. Thus, 3aβ provides not only an observable phenomenon which lets the “we” despise the servant in 3aα and 3bβ, but also in a sense *a raw material (data)*, on the grounds of which the “we” (mis)understand the servant in 4a and 4b.<sup>42</sup> In other words, the position of 3aβ in relation to 4a and 4b is to supply the latter 4a and 4b with the description of the state of the servant, which is to be interpreted/evaluated in the latter. (Conversely, this means that 4a and 4b offer interpretation or evaluation of the data in 3aβ, not an observable phenomenon; this is important for the nature of 4a; see \* 3.4. “Isa 53.4a”).

Consequently, it can be said that the position of 3aβ is likely to provide data literally for the evaluation and (mis)understanding of the “we” in 3aα, 3bβ, 4a and 4b.

### #1.3.3. (Assumed) Personality

In 3aβ, “a man of (sufferings/sorrows), one who knows disease”, if the two words “(sufferings/...) and disease” are metaphorically understood like in Isaiah 1.5-6 (9), 3aβ may mean that the personality of the servant is indulged in the TIS of Israel.<sup>43</sup> Particularly the first half more than the second half in 3aβ cannot avoid

<sup>41</sup> This view is on the basis that 3aα pertains to the whole verse 3, which is supported by the sign, *Sôph Pāsûq* (:) and the accent, *Sillûq* () at the end of 2bβ. Even if 3aα pertains to 2bβ, the result is the same. If 3aα does so, 3aα is the first evaluation of the “we” and 3bβ is seen as the second evaluation. Unless 3aβ (and 3bα) is the same evaluation as 2bβ and 3bβ, the position of 3aβ (and 3bα) is to provide an observable phenomenon, resulting in the same evaluation.

<sup>42</sup> These 4a and 4b constitute the understanding and misunderstanding of the same person or event. As many scholars argue, this same person or event concerns the description of the servant in 3aβ; see Whybray, *Isaiah*..., 175; Westermann, *Isaiah*..., 262-63; Hermisson, “The Fourth...”, 36; GP, 304; Blenkinsopp, *Isaiah*..., 352; Motyer, *The Prophecy*..., 428; North, *The Second*..., 238; Young, *The Book*..., 344-45; Oswalt, *The Book*..., 386; this is probable for the reasons: first, the same words, “disease” and “(sufferings/sorrows)”, in 3aβ reappear in 4a; second, not only “*he*”, the servant, but also “*our disease*” and “*our (sufferings/sorrows)*” are marked and emphasised; third, 4a begins with the conjunction, “yet, *ἔτι*”, which implies that a new statement contrasted to the previous one is introduced.

<sup>43</sup> Cf. Snaith, “A Study...”, 195, “sinful, guilty Israel”.

describing his personality because of its grammatical form.<sup>44</sup> This contradicts his righteousness (11b $\alpha$ ).

However, if the two words are taken literally, they may be understood as related to a certain miserable event, which can be found in its context.

#### **#1.3.4. Conclusion**

3a $\beta$  has been explored in terms of words, position and (assumed) personality. All the conclusions are the same: “(sufferings/sorrows)” and “disease” in 3a $\beta$  need to be understood literally, that is, mental and physical sufferings. Thus, it is likely that the same and unique coupling of words in 4a is also understood literally with the same meaning.

#### **#1.4. Isa 53.4b-5b**

The previous conclusion of #1.3.4 can be reinforced with an exploration of 53.4b-5b. This is because 53.4a has a close relationship with 53.4b-5b, and thus the latter sheds light on the understanding of the meaning of 53.4a. 4a is followed by 4b (misunderstanding but showing part of the situation), 5a (understanding the reason and revealing part of part of the situation), and 5b (revealing the significance of the event and its effect). Thus, three points are noteworthy.

First, the “we” in 4b starts with “Yet”, which introduces their misunderstanding of the servant’s situation: because of his TIS, he was struck down, smitten and afflicted by God.<sup>45</sup> Although this was misunderstanding, this shows that the servant’s situation was so serious as to be portrayed like being “struck down, smitten and afflict...”. In addition, there is no reason for taking this portrayal as metaphor. Consequently, this literal portrayal appears natural, when it is based on taking “diseases” and “(sufferings/sorrows)” in 4a (3a $\beta$ ) literally as the results of such acts of God in 4b.

Second, the “we” in 5a profess their understanding of the reason and describing of the situation: because of their TIS, the servant was pierced through and crushed.

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<sup>44</sup> See GKC, §§89, 128s-t; Ex 4.10 (a man of words= an eloquent man); Ps 5.6 (a man of deceit=deceitful); Neh 7.2 (a man of truth=faithful), etc.

<sup>45</sup> This expression may recall Israel’s experience in Egypt; Ceresko, A., “Rhetorical Strategy of the Fourth Servant Song”, *CBQ* 56 (1994), 48-50, and Goldingay, *The Message...*, 499 (Ex 1.11-14, Dt 28.59-61).

These verbs usually concern severe cases.<sup>46</sup> Unless these are used metaphorically, it is reasonable to understand “diseases” and “(sufferings/sorrows)” in 4a (3aβ) literally as the results related to the verbs. This is well in harmony with the servant’s agony in 5a.

Third, 5b reveals the significance of the event as “punishment, מוסר” as well as its effect (and situation: see 5bβ). Such “punishment” is sometimes performed lightly, but sometimes seriously.<sup>47</sup> Here, the punishment in 5b is serious, as shown in 4b and 5a. Thus, the servant’s agony resulting from the punishment in 5b is well matched to “diseases” and “(sufferings/sorrows)” in 4a (3aβ) when these are taken literally.

Therefore, 4b, 5a and 5b indicate that “diseases” and “(sufferings/sorrows)” in 4a (3aβ) need to be understood literally.

### #1.5. Isa 53.4a

Thus, first, the objects of the servant’s act—“our diseases” in 4aα and “our (sufferings/sorrows)” in 4aβ—have been explored focussing on: Isa 1.5-6 (9), Zion, 53.3aβ, and 4b-5b. This exploration has shown the probability that the two objects, “diseases” and “sufferings/sorrows”, are different from each other,<sup>48</sup> and have literal meaning of physical and mental pains. This is reinforced by scholars. Young explains these words generally: “Sickness [חָלִי] comprehends the pain that comes from wounds.... Sorrows [מַכָּאוֹת] may bring disease with it, for an afflicted heart may be accompanied by a weary and bruised body”.<sup>49</sup> Similarly, Motyer also explicates this coupling of words generally: “*Infirmities* [חָלִי]... is the ‘weakness’ of sickness (“disease” in this study), which coupled with *sorrows* [מַכָּאוֹת] *encapsulates all that mars our lives*”.<sup>50</sup>

If so, 4aα and 4aβ constitute complementary parallelism, and the combination of “our diseases” and “(our sufferings/sorrows)” represents all the pains to ruin

<sup>46</sup> See Motyer, *The Prophecy*..., 430; North, *The Second*..., 239; Blenkinsopp, *Isaiah*..., 347, n.r.; Oswalt, *The Book*..., 387; for the former verb, see Isa 51.9, Dt 21.1, Job 26.13, Ps 109.22; for the cognate noun, see Isa 22.2, 66.16, Ps 69.27 [Eng 26]; for the latter verb, see Isa 19.10, Job 22.9, Ps 90.3, Jer 44.10, Lam 3.34.

<sup>47</sup> For the former, see Pro 3.11, 6.23, 12.1, etc; for the latter, see Isa 26.16; Jer 5.3; Hos 5.2.

<sup>48</sup> This is indirectly reinforced by the phenomenon that there is no instance where these two words are used interchangeably in the Old Testament.

<sup>49</sup> Young, *The Book*..., 344 n.9, refers to 1 Kgs 22.34, Jer 6.7, 10.19 for the former “sickness”.

<sup>50</sup> Motyer, *The Prophecy*..., 430 (former two words Motyer’s italics; latter words my italics which show complementary parallelism).

human lives. This means that “diseases” and “sufferings/sorrows” are intended to mean physical and mental pains, pertaining to existential category in human life. This makes sense because even the people in exile may experience the same existential problems as other people experience. This is reinforced in the immediate context by the universality of some aspects of the servant’s experience.<sup>51</sup>

Second, 4a is located in between 3a-b and 4b (5a-b, 6b). Here, 3aβ, 4b and 5a-b provides the information on the servant’s suffering, which the “we” in 4b and 4a interprets (in)correctly. To explain this further, the “we” in 4aα starts with “Yet יַעַן”, indicating that their previous evaluation of the servant’s suffering was problematic, and therefore provides a corrected understanding of the suffering. Therefore, it is certain that the servant’s “act of (bearing/...) their diseases and (carrying/...) their (sufferings/...)” (4a) is concerned both with his “experience of (sufferings/...) and disease” (3aβ), and also with his “being pierced through and crushed” (5a). Consequently, the “we” in 4a understand the significance or value of the suffering of the servant as healing them in both mind and body. In other words, 4a does not mean that the servant actually transfers the ailments of people to himself, but that his bearing (carrying/...) of such suffering as experienced in *the process of his solving the problem of the TIS* (5a-b revealing the nature of this process) has the *significance or value* of healing people’s ailments. This can be supported by the fact that Yhwh’s causing the TIS of people to fall upon him (Isa 53.6b) according to Yhwh’s plan is the cause of all of the incidents in Isa 52.13-53.12, including the servant’s suffering and his healing of people (see 5.2.2.B). Thus, the servant’s suffering does not result from transferring people’s ailments to himself, but his suffering, experienced in the process of his solving the problem of the TIS, results in his healing of people’s ailments.<sup>52</sup> The reasons for using the same verbs in 4a as those in 11bβ and 12cα are explained in the following points relating to the nature of 4a (see 6.4.3.C also).

Firstly, the verbs, (bore/...) and (carried/...), mean “heal” in view of the context. Secondly, the “we” in 4a does not indicate *how and when the healing benefit of the servant’s agony is applied to people*. Thirdly, there may be three purposes in using the same verbs as in 11bβ and 12cα, where they refer to solving the problem of

<sup>51</sup> See 13b, 14a, 15a, 1b, 10bγ, 11b, 12a, 12c; Mosis, “עַן”, 11-12, also says, “Sometimes it [עַן] denotes the kind of suffering that inevitably characterizes *all human existence*”, explaining the general usage of the word (my italics).

<sup>52</sup> Cf. France, *Jesus...*, 118, “The Servant in Isa 53 *did* benefit men by his suffering, and Jesus *did* accept his suffering in obedience to God” (italics original).

the TIS, rather than referring to healing: 1) to avoid confusion with the general meaning of “heal(ing)” as “wholeness of life” (5b) in Isaiah;<sup>53</sup> 2) to identify the suffering as being entailed in the process of solving the problem of the TIS; 3) to identify the giver of such healing on the level of mind and body as the solver of the TIS in 11bβ and 12cα. Fourthly, the whole content of 4a is emphasised by the introductory “Yet surely”; by addition of personal pronoun to its verb; by the marked word order. No other passages in Isa 52.13-53.12 are so emphasised and marked as 4a (see 5.4).<sup>54</sup> Thus, it can be said that such emphasis with markedness points out the significant role of the servant’s healing. Healing is an overt, empirical, distinctive event. Therefore, the healing work of the servant at least functions as “an important indicator” of his own identity.<sup>55</sup>

Returning to the issues, therefore, first, Jesus’ healing ministry on the level of mind and body can be traced to the servant’s healing ministry on the same level. Second, Jesus’ just healing people, not transferring people’s ailments to himself, can also be traced to the servant’s healing, because the servant does not transfer people’s ailments to himself, but bore/carried the suffering entailed in the process of solving

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<sup>53</sup> See 5.2.2.B.

<sup>54</sup> For “emphasis” or “mark(edness)”, this study pays attention to the use of emphatic words per se, the negation of noun clauses by *š*, the addition of personal pronoun to its verb, and the variation of the word order (this may be called “marked”). Only these in various ways occur in Isa 52.13-53.12; see GKC, §§123e, 133k, l, 113l-r, v-x, w, 117q, 133l, 133g-i, 135 d-k, §116n; Muraoka, T., *Emphatic Words and Structures in Biblical Hebrew* (Leiden: E.J. Brill, 1985), 132-38; see also Andersen, F.I., *Sentence in Biblical Hebrew* (The Hague/Paris: Mouton, 1974), 94-96; for the marked word order, see Lambrecht, K., *Information Structure and Sentence Form: Topic, Focus and the Mental Representations of Discourse Referents* (Cambridge: Cambridge University Press, 1994), 222, 233-34, 121-44, 14; Lunn, N.P., *Word-Order Variation in Biblical Hebrew Poetry: Differentiating Pragmatics and Poetics* (Milton Keynes: Paternoster, 2006), 39-47, 346; Moshavi, A., “Word Order: Biblical Hebrew”, in Khan, G. (ed.), *Encyclopedia of Hebrew Language and Linguistics* (Leiden/Boston: Brill, 2013), 3:991-98; Woodard, S. Jr., “The Tripartite Nominal Clause in Biblical Hebrew: An Analysis of Extraposition with Verbless Clauses” *GIA* 1 (2009), 2-3; Lunn, *Word...*, 4 with n.19; JM, §155k; Buth, R., “Word Order in the Verbless Clause: A Generative-Functional Approach”, in Miller, C. (ed.), *The Verbless Clause in Biblical Hebrew: Linguistic Approaches* (Winona Lake: Eisenbrauns, 1999), 95; van der Merwe, C.H.J., et al., *A Biblical Hebrew Reference Grammar* (Sheffield: Sheffield Academic Press, 1999), 336; WO, §8.3b; Williams, R.J., *Hebrew Syntax: An Outline* (Toronto: University of Toronto Press, 1976<sup>2</sup>), §572; Andersen, F.I., *The Hebrew Verbless Clause in the Pentateuch* (Nashville: Abingdon Press, 1970), 18-20; Hoftijzer, J., “Review: The Nominal Clause Reconsidered”, *VT* 23 (1973), 486-87, 486 n.3; Muraoka, *Emphatic...*, xvii, 6, 22, 46; this study almost agrees with Lunn’s elaborate analysis, in viewing as marked the following lines: 15aβ, 15bα, 15bβ, 4aα, 4aβ, 4bα, 5bβ, 6aα, 6aβ, 6bα, 7bα, 7bβ, 8aα, 8aβ, 9bα, 10aα, 10bγ, 11aα, 11bα, 11bβ, 12cα, 12cβ. However, this study does not agree with Lunn in the analysis of 7aα, 9bβ and 12bβ. This does not affect the conclusion that no other passages in Isa 52.13-53.12 are so emphasised and marked as Isa 53.4a.

<sup>55</sup> See 5.2.1.B.

the problem of the TIS. In addition, Jesus' healing ministry in Mt 8.16-17, against the background of his many extraordinary healing events, sufficiently functions as an important indicator to identify him as the servant. Only a remaining problem is concerned with the time of the healing ministry, because it may be natural to expect that the healing happens simultaneously with or after the servant's agony resulting in his death. If so, Jesus' healing, insofar as it is related to that of the servant, is expected to come simultaneously with or after his agony resulting in his death. This will be treated later (see 6.3).

#### **5.1.1.B. Mediation**

Jesus' mission was to save God's people from their sins (1.21). This means that Jesus was called to intervene between the righteous God and His sinful people. As will be shown in causality analysis in 5.2, Jesus fulfils such a mission by sacrificing his life as a ransom (26.28, 20.18).

This ministry can be traced to that of the servant. Yhwh has chosen the servant in order to solve the problem of the TIS of peoples including Israel. In other words, the servant has been called to intervene between the righteous Yhwh and the sinful people, or to intercede for such people. This is his main mission, which is achieved by sacrificing the servant's life as a (guilt/...) offering.<sup>56</sup> (for the relationship between Jesus' ransom and the servant' (guilt/...) offering, see 5.1.7)

#### **5.1.2. Agony Resulting in the Death of the Main Character**

In Mt 26.47-27.50, it is clear that the crucifixion caused the agony of Jesus, which resulted in his death.

Such agony can be traced to that of the servant. In Isa 52.13-53.12, the servant was "pierced through and crushed". This event caused the agony of the servant, which was fatal to the life of the servant, and resulted in his death (this issue is treated in the next 5.1.3).<sup>57</sup>

#### **5.1.3. Death and Situation**

Here, this study traces the death and situation of Jesus to those of the servant.

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<sup>56</sup> Isa 53.12cβ, 10bα, 12bα; 5.2.1; 5.2.2.A.

<sup>57</sup> See 5a-b; 3.2.2.5aβ; 5.2.2.A; 5.1.3.

### 5.1.3.A. Death

It is clear that Jesus was killed on the cross. However, the death of the servant is a difficult issue.<sup>58</sup> Here, first, the issue of the servant's death is treated.

#### #1. The Death of the Servant

For this issue, the present study is to explore a probable passage, 8b $\alpha$ , by treating (1) the related issues and syntagmatic relationship of 8b $\alpha$ ; (2) the nearest context of 8b $\alpha$ ; (3) Isa 52.13-53.12 as the context of 8b $\alpha$ .

#### #1.1. Isaiah 53.8b $\alpha$

For the issue of the death, 8b $\alpha$ , “For he was` cut off from the land of the living”, is important. Even Whybray admits that 8b $\alpha$  “almost certainly means that the Servant died”, if this phrase is understood literally.<sup>59</sup> Yet, he views 8b $\alpha$  as underlining “the Servant's nearness to death”, because psalms of lamentation and thanksgiving frequently refer to “severe suffering in terms of death”, for example, the worshiper in Lamentations 3.54b saying of himself: “I have been cut off” (נִגְזַרְתִּי).<sup>60</sup> For him, this saying is a hyperbole, because the worshiper is alive and saying so.

However, there are three problems in his view. First, even if Lamentations 3.54b is a hyperbole, hermeneutically it may be unreasonable to identify the content of this passage (the first-person subject) with that of 8b $\alpha$  (the third-person subject). This is because “the logical status of the proposition” of the first-person subject is not always the same as that of the third-person subject.<sup>61</sup> Therefore, 8b $\alpha$ , unlike the former passage, may be literally descriptive.

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<sup>58</sup> Generally, many scholars think that the servant was killed. However some scholars deny it; for these scholars see Whybray, *Isaiah...*, 177, 182; Driver, “Isaiah...”, 104-105; Orlinsky, “The So-called...”, 60-61; cf. Clines, *I...*, 27-29, 13, “enigma”.

<sup>59</sup> Whybray, *Isaiah...*, 177.

<sup>60</sup> Whybray, *Isaiah...*, 177; for a similar assertion, see Soggin, “Tod...”, 346-55.

<sup>61</sup> For a different example, see Thiselton, A., “Does the Bible Call All Cretans Liars? ‘The Logical Role of the Liar Paradox in Titus 1.12, 13: A Dissent from the Commentaries in the Light of Philosophical and Logical Analysis’”, in his *Thiselton on Hermeneutics: Collected Works with New Essays* (Grand Rapids/Cambridge: Eerdmans, 2006), 218, who treats “I am a liar” and “He/she/they are liars”, drawing on Wittgenstein and Strawson.



Second, semantically, the saying in Lamentations may *literally* express, “I am about to be cut off”.<sup>62</sup> In other words, “I am about to be killed”.<sup>63</sup> This understanding is probable, because the same speaker in 3.53-54a has mentioned the perilous situation of the speaker’s life, נַפְשִׁי (my life), rather than the degree of suffering. In addition, the speaker asks Yhwh to save him, mentioning his life again in 3.55-58. Consequently, 3.54 is a sort of “proleptic” expression in such utterance as “If you tell the cops, you’re a dead man”.<sup>64</sup>

Third, syntactically, the passage in Lamentations is not enough to decide the issue of 8bα, because 8bα has additional phrases “from the land of the living”. These additional phrases are significant. This is because of a linguistic phenomenon: “In language, individual words may imply various meanings and usages. However, the number of its possible meanings and usages will be reduced when it is combined with other words. Eventually the meaning and usage is generally expected to be fixed in its sentence or context”, as Saussure explains.<sup>65</sup>

Therefore, their syntagmatic relationship, particularly related to the added phrases, needs to be explored in order to discover the tendency of the usage of such passage as 8bα. To maintain similarity to the syntagmatic relation of 8bα, this study attempts to find instances which have (a) human being(s) as the subject of the passive verb “is\* cut off”, or as the object of the same or similar active verb “cut off”.

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<sup>62</sup> See NIV, Lam 3.54.

<sup>63</sup> Motyer, *The Prophecy...*, 434 n.5, also understands it as meaning “sudden death”; for a similar view, see Kraus, *Psalms 60...*, 193, “He who is *destined for death* knows that he has been transferred to the ‘lowest pit’ ([Ps 88] v. 6; cf. Lam 3.55)” (my italics); for an intriguing view, see Dobbs-Allsopp, *Lamentations*, 126, “The image of death in 3.53-54 stresses the severity of the man’s situation. The enemy tries to extinguish the man’s life by flinging (cf. Pss 18.41...) him into a “pit”. “Pit” is also another term for the netherworld, Sheol (Pss 30.3...), and the “water” of 3.54 likewise is commonly associated with the netherworld (Pss 42.7...). The “stones” may well have a similar association (as in Isa 14.19).

<sup>64</sup> This expression is provided as an example of “prolepsis” by *The American Heritage Dictionary of the English Language* in <http://www.thefreedictionary.com/Proleptic> (accessed on 27, Sept. 2013).

<sup>65</sup> Saussure, F. de, *Course in General Linguistics* (tr.) Baskin, W. (London: Peter Owen, 1964<sup>2</sup>), 122-27, 114, 116, 123 (also xii, translator’s introduction), “Language is a system of interdependent terms in which the value of each term results solely from the simultaneous presence of the others.” He adds, “Within the same language, all words used to express related ideas limit each other reciprocally.”; Such limitation of meaning is carried out in “language-game” in terms of Wittgenstein; see Wittgenstein, *Philosophical...*, sects 7, 19, 23, 43, 65; idem, *On Certainty* (Oxford: Blackwell, 1969), sects 65, explains, with his idea of a “language-game”, how words have meaning in language-uses in human life.

Firstly, with respect to the verb and the added preposition מִן (basically meaning “separation”<sup>66</sup>), there are two instances where the same verb גָּזַר and preposition מִן are used: “is\* cut off from”. Psalm 88.5 [Heb. 6], “like those forsaken among the dead, like the slain that lie in the grave, like those whom you remember no more, for they *are cut off from* your [God’s] hand מִיָּדְךָ נִגְזְרוּ”, expresses the *literal* meaning of *death* as shown in its immediate context.<sup>67</sup> In the other instance (2 Chr 26.20-21), “King Uzziah was cut off from the house of Yhwh”. This expresses the *literal* meaning of *exclusion*.<sup>68</sup> These meanings are *literal*, although they are different because of the noun after the preposition.<sup>69</sup> These instances show the importance of *the noun(s)* after the preposition in determining the meaning and usage of the verb נִגְזַר in Isa 53.8a.

Secondly, with respect to the combination of the verb גָּזַר and “from the land” in 8bα, there are no other instances of the same combination. Therefore, to find the tendency of the usage of similar combination, it is helpful to explore instances where the phrase “from the land” is combined with a verb similarly meaning “is\* cut off” or “cut\* off”.

When the verb כָּתַח or כָּרַח is used with the phrase “from the land/earth”, it means “cut\* off [the object] from the land/earth” or “[the subject] is\* cut off from the land/earth”,<sup>70</sup> in other words, “kill\* [the object]” or “[the subject] is\* killed”. In addition, when “from the land” is used as a general place, the verb כָּרַח means the same.<sup>71</sup> Furthermore, where the verb כָּרַח or שָׁחַט is used with a named land, in most cases it also means “kill\* [the object]” or “[the subject] is\* killed”.<sup>72</sup> Thus, it is

<sup>66</sup> GKC, §§101a and 119v, “separation” represents “both the idea of *distance, separation, or remoteness from* something and that of *motion away from* something” (their italics).

<sup>67</sup> NRSV (my italics); for the same understanding of this instance, see Kraus, *Psalms 60...*, 193; Tate, M., *Psalms 51-100* (WBC; Waco, TX: Word Books, 1990), 402; Anderson, *The Book...II*, 626; Hermisson, “The Fourth...”, 26 n.27; Oswalt, *The Book...*, 396; GP, 314.

<sup>68</sup> See BDB, 160; *DCH* 2:241 “1. usu. be cut off—Is 53.8; 2. Be decided, decreed—Est 2.1”.

<sup>69</sup> Although the subject is not a human being, the same verb with the same preposition “from” in Hab. 3.17 and Dan 2.45 means literally “be cut off; vanish” (NRSV, NASB; TNK, NJB) and “was cut out (of/from)” respectively.

<sup>70</sup> See Ex 9.15, Pro 2.22, Zep 1.3; in these instances only Ex 9.15 uses כָּתַח; in Ps 109.15, “their memory” is related to the same verb, כָּרַח.

<sup>71</sup> See Eze 14.13-14, 17, 19-20.

<sup>72</sup> See Jer 36.29-30, Eze 14.21, 21.3, 4, 35.7-8, Oba 1.9, Ps 101.8, Zep 1.4, (Zec 14.2); in these instances only Jer 36.29 uses שָׁחַט and only the meaning of Zec 14.2 is slightly uncertain. In Zec 13.8 close to 14.2, “will be cut off” means “will be killed”. However, Zec 14.2 uses the phrase in a negative way, “will not be cut off”, and may mean “remain” in contrast to the previous clause, “half of the city will be exiled”, or “will remain and survive”; for the former view, see Webb, B., *The Message of Zechariah* (Leicester: IVP, 2003), 178; Sweeney, M., *The Twelve Prophets II* (BO; Collegeville: The Liturgical Press, 2000), 698; for the latter one, see Petersen, D., *Zechariah 9-14 and Malachi* (OTL;

noteworthy that, when the verb כָּרַת, בָּרַח, or שָׁבַת is related with the preposition “from” prefixed to (the/a) land or a named land, most of the cases literally mean “kill\* or is\* killed” not merely “separation”.<sup>73</sup> There are some instances which include the name of a country: Babylon; Tyre and Sidon; Egypt; Edom.<sup>74</sup> The verb כָּרַת, used in all of these instances, means “cut\* off [the object] from a country” or “[the subject] is\* cut off from a country”, in other words, “kill\* or “is\* killed”.<sup>75</sup> Here, it is noteworthy that, when the verb כָּרַת is connected to the preposition, “from”, prefixed to a named country, it *always literally means “kill\* or is\* killed”*, not merely “separation”.

Before moving to the next exploration, it is better to investigate the meaning and usage of the phrase “the land of the living”. Here only the instances of the phrase without the preposition “from” are sought in order to avoid overlapping. The phrase “the land of the living” occurs 12 times. In this case the phrase in Psalms and others literally means “the land of the living as opposed to the dead”,<sup>76</sup> except only one instance simply meaning “the land where human beings live” in Job 28.13.<sup>77</sup> This shows the tendency of the meaning and usage of “the land of the living” to some

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Louisville: Westminster John Knox, 1995), 141. Because of this uncertainty of the instance of Zec 14.2, it is difficult to say that all the cases literally mean “kill” or “is\* killed”.

<sup>73</sup> See also Zec 13.8, where although the preposition is connected to כִּי in the phrase of כִּי [“in it”, that is, כִּי-בְּכָל-הָאָרֶץ, “in all the land” in 8a], its verb כָּרַת, means the same.

<sup>74</sup> For “Babylon”, see Isa 14.22, Jer 50.16; for “Tyre and Sidon”, see Jer 47.4; for “Egypt”, see Eze 29.8; for “Edom”, see Eze 25.13.

<sup>75</sup> There are two different instances, which include just “nation”: Ps 83.4 [Heb. 5] and Jer 48.2. The former, “let us cut them off from *being* a nation (KJV, NKJV)”, uses the verb, כָּרַח, which means “slay” them so as to destroy the nation. The latter, “let us cut it off from *being* a nation (see the KJV, NRSV, NASB, KJV)”, means the same. However, the preposition of these instances is not used as meaning “separation”.

<sup>76</sup> See Ps 27.13, 116.8-9, 142.5 [Heb. 6], Isa 38.11, Eze 26.20, 32.23, 24, 25, 26, 27, 32; the instances of Psalms are significant for the argument of Whybray, *Isaiah...*, 177, who is based on psalms of lamentation and thanksgiving. For the instances of the psalms, see Kraus, H.-J., *Psalms 1-59* (Minneapolis: Augsburg Publishing House, 1988), 336; idem, *Psalms 60...*, 387, 532; Craigie, P.C., *Psalms 1-50* (WBC; Waco, TX: Word Books, 1983), 233-34; Allen, L.C., *Psalms 101-150* (WBC; Waco, TX: Word Books, 1983), 115-16, 276; Anderson, A.A., *The Book of Psalms I* (London: Oliphants, 1972), 226; idem, *The Book... II*, 793, 924; for the passages of Ezekiel, see Eichrodt, W., *Ezekiel* (OTL; London: SCM, 1970), 373-77; 439-41; Zimmerli, W., *Ezekiel 2* (Herm; Philadelphia, Fortress Press, 1983), 39, 174-78; Block, D., *The Book of Ezekiel 25-48* (NICOT; Grand Rapids/Cambridge: Eerdmans, 1998), 49, 225-34; Jenson, R., *Ezekiel* (London: SCM, 2009), 213-14, 248-52; Greenberg, M., *Ezekiel 21-37* (AB; New Haven/London, Doubleday, 1997, 2004), 538-39, 663-68; Feinberg, C., *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago: Moody Press, 1969), 150-51, 185-87; Blenkinsopp, J., *Ezekiel* (Int; Louisville: John Knox Press, 1990), 117-18, 141-44; Allen, L.C., *Ezekiel 20-48* (WBC; Dallas: Word Books, 1990), 76, 137-38; the meaning of the passage of Isa 38.11 by itself is clear.

<sup>77</sup> GP, 314.

degree: when the phrase, “the land of the living”, is used, in most cases it literally means “the land of the living as opposed to the dead”.

Thirdly, with respect to the combination of the verb גזר and “from the land of the living”, there are no other instances of the same combination. Therefore, to find the tendency of the usage of similar combination, it is helpful to explore instances where the phrase “from the land of the living” is combined with a verb similarly meaning “is\* cut off” or “cut\* off” [with (a) human being(s) as the subject or object of the verb].

There are two instances having a similar combination: Jeremiah 11.19a and Psalm 52.5c. The verb כרת in Jeremiah 11.19a, “let us *cut him off* (נִכְרְתֵנוּ) from the land of the living, [so that his name will no longer be remembered!]”, *literally* means “kill”.<sup>78</sup> The verb כרת basically meaning “cut off, cut down”,<sup>79</sup> frequently means more than “separation”, when it is connected with the preposition of *separation*, “from מן”. Thus, this verb means “kill\* [the object]” or “[the subject] is\* killed” in combination with “from the land [even without the phrase, ‘of the living’]” as in most cases above. Furthermore, in this passage, the verb is combined with “[from] the land of the living”, and thus there is a high probability that it literally means “kill”, because the expression, “the land of the living”, is mostly used as “opposed to the dead”, as previously shown.

The same explanation may be applicable to the second instance, Psalm 52.5c [Heb. 7c]. Thus, to put it briefly, the passage, “he will *uproot you* (שָׁרְשָׁךְ) from the land of the living”, expresses “he [God] will [literally] kill you”. This is also seen in its immediate context, Psalm 52.5a-b: “But God will break you down forever; he will snatch and tear you from your tent;”.<sup>80</sup>

However, this instance implies significance for understanding Isaiah 53.8bα in a different way also. The verb שָׁרַשׁ occurs 8 times in the Old Testament,<sup>81</sup> and is used 5 times as an intransitive verb, meaning “take root”. In the remaining instances, the verb is a transitive verb meaning “root up, out”.<sup>82</sup> This transitive verb is expected

<sup>78</sup> See Hermisson, “The Fourth...”, 26 n.28.

<sup>79</sup> See BDB, 503; *DCH* 4:463-68 1. “make covenant”, 2. “cut down, cut off, split, tear, take, remove, destroy”; *HALAT* 2:476, “1. abschneiden... (cut off); 2. abhauen (cut away, down)”.

<sup>80</sup> See almost the same translations of the NRSV, NASB, KJV, NKJV and NJB.

<sup>81</sup> Ps 52.5 [Heb. 6], 80.9 [Heb. 10], Isa 27.6, 40.24, Jer 12.2, Job 5.3, 31.8, 12.

<sup>82</sup> According to BDB, 1057 and *TWOT*, 2471, the Poel, Poal and Hiphil of the verb have the same meaning, “take root”; similarly *DCH* 8:565, but in Hiphil, Ps 80.10 is allotted to 1. take root, and 2. cause to take root, make strike roots; cf. *HALAT* 4:1530, poel “Wurzel schlagen (take root)”; poal

to mean more than “separation”, when it is related to the preposition “from”, like the כרת in the previous Jeremiah 11.19a.<sup>83</sup> The transitive verb שרש takes as its object non-human being in Job 31.12 or a human being in Psalm 52.5c, and is used in the passive voice in Job 31.8. In the last instance, it is unclear whether the subject is *produce* of earth or *offspring* of men. However, most modern versions translate it as “(crops/harvest/young shoots)”.<sup>84</sup> If these versions are right,<sup>85</sup> Psalm 52.5c is the only case to mean “kill [the object]”. Thus, it can be said that in Psalm 52.5c the verb שרש in the active voice, basically meaning “uproot”, is metaphorically applied to a human being. Nevertheless, it expresses the *literal* sense of “killing [the object]”,<sup>86</sup> owing to its combination with the phrase, “from the land of the living”. In other words, this is because this verb is connected not only with the preposition “from מן”, but also with the expression, “the land” or “the land of the living” which is mostly used as “opposed to the dead”, as previously explored.

If all the results of the previous examination are applied to Isaiah 53.8bα, “For he is\* cut off from the land of the living”, the verb is combined with “from”, further with “the land”, and finally with “the land of the living”, which have tendency of the literal usage of the meaning “kill” or “killed”.

Consequently, it is very probable that the passage, “he is\* cut off from the land of the living”, literally means “the servant’s death”, rather than hyperbolic emphasis of “the servant’s nearness to death” or metaphorical description of an event other than the death.<sup>87</sup>

## #1.2. The Nearest Context of 8ba

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“festgewurzelt sein (be rooted)”; hif “Wurzel bilden (form root)”; cf. piel “wird dich entwurzeln (will uproot you) Ps 52.7—Heb; metaph. entwurzeln= verheeren (devastate)”.

<sup>83</sup> See Anderson, *The Book...* I, 406, explains that “the intensive form” of the verb שרש is used “in a privative sense ‘to uproot, destroy’ (cf. Jer 11.19)”.

<sup>84</sup> See BDB, 425; *DCH* 8:565, 7:63-64, “פְּצִיץ *produce* Jb 31.8”. The פְּצִיץ is translated as “offspring” in the KJV, but as “my (crops/harvest/young shoots)” in the NASB, NIV, NJB, and even NKJV. In the NRSV, it is translated as “what grows for me”, which is not clear in terms of this issue.

<sup>85</sup> Its immediate context, 8a: “let me sow, and another eat, [and let ... be rooted out]”, shows much probability that these versions are right.

<sup>86</sup> See Kraus, *Psalms 1...*, 511; Tate, *Psalms 51...*, 37; Anderson, *The Book...* I, 406.

<sup>87</sup> For the same understanding of this passage, see Greenberg, *Ezekiel 21...*, 745, “The nif'al of gzi/grz ‘cut off’ serves to depict one who is dead and buried; e.g., ‘For he was cut off from the land of the living... And his grave was set among the wicked’ (Isa 53.8-9)”; Hermisson, “The Fourth...”, 26 n.27; Oswalt, *The Book...*, 396; Motyer, *The Prophecy...*, 434-35; North, *The Second...*, 241; Childs, *Isaiah*, 416; see also 5.2.2.A; #1.2-3 in 5.1.3; 5.1.3.B.

There are two nearest contexts of 8b $\alpha$ , before and after it: 8a and 9a with 8b $\beta$ . First, the conjunction “for  $\text{כִּי}$ ” in Isa 53.8b $\alpha$  calls for the examination of the previous 8a at least. If the options of 8a $\beta$  are considered, the first is “who considers *his* (*fate/line/descendants*)?”<sup>88</sup> This rhetorical question with the marked phrase “*his* (*fate/line/descendants*)” fits for the death of the servant in 8b $\alpha$  rather than his nearness to death, because if the servant is alive, the question is useless. The second is “who complains *at his generation*?” Either the servant’s death or nearness to death fits. The third is “who protests *against his generation*?” This is stronger than the second option, and fits more with the servant’s death. In addition, 8a $\alpha$  also implies the possibility that the servant was killed *by oppressive judgement*.

Second, the more decisive nearest context is 9a (8b $\beta$  is considered in #1.3 in this section). As will be shown in 5.1.3.B, the complementary parallelism of 9a provides the inseparable relationship between the servant’s grave and his death. Whybray, emending “death” in 9a $\beta$  to “burial mound”, fails to notice this relationship, and argues for the servant’s nearness to death. He supports his argument with a line of a Babylonian poem, “My grave was waiting, and my funerary paraphernalia ready”.<sup>89</sup> However, the complementary parallelism rejects such an argument, because this parallelism does not allow the possibility to think of the servant’s grave without his death, and vice versa. The death and grave cannot be separated without destroying the frame of the complementary parallelism and the intention of each line in 9a.

### #1.3. Isa 52.13-53.12 as the Context of 8b $\alpha$

There are two groups of evidence to indicate the death of the servant: individual passages and some logical results of the causality analysis. First, there are individual passages to show that his wound is fatal such as “pierced through” (5a $\alpha$ ), “crushed” (5a $\beta$ ) and “crush” (10a $\alpha$ ).<sup>90</sup>

<sup>88</sup> For the sake of convenience, the conjunction (and/but/-) in 8a $\beta$  is not considered.

<sup>89</sup> Whybray, *Isaiah*..., 178, refers to Lambert, W. (ed.), *Babylonian Wisdom Literature* (Oxford: Clarendon, 1960), 46.

<sup>90</sup> 5a $\alpha$  and 5a $\beta$  constitute parallelism, and one line affects the other line (see #1 in 5.1.3.B). The  $\text{חָלַל}$  in 5a $\alpha$ , paralleled with the  $\text{שָׁדַח}$  in 5a $\beta$ , is a Po‘al participle of  $\text{חָלַל}$ , which means “pierced” or “wounded” (cf. BDB, 319; *DCH* 3:235-36; *HALAT* 1:306-307). The former “pierced (through)” is better than the latter for two reasons. First, Blenkinsopp explains this verb as meaning “killed” or “pierced through”, and thus “presumably killed in the great majority of cases and only infrequently ‘wounded’” (cf. Blenkinsopp, *Isaiah*..., 347 n.r., refers to Eze 26.15; 30.24; for a more emphatic argument, see Oswalt, *The Book*..., 387). Second, the paralleled  $\text{שָׁדַח}$ , a Pual participle of  $\text{שָׁדַח}$ , means

Second, the results of the causality analysis of Isa 52.13-53.12 logically conclude that the servant was killed. Firstly, in relation to 8bβ, “*because of the transgression of my people...*”, the servant was chosen for dealing with the TIS of the “we” and “(the/-) many”, against the background that live animals chosen to be offered to Yhwh for that purpose were slaughtered. This implies the death of the servant, which is reinforced by the servant’s (guilt/...) offering (10bα) and his voluntary pouring out his (soul/life) (12bα).<sup>91</sup> Secondly, in relation to Yhwh’s declaration guaranteeing the servant’s success of his works (13a), active or passive including life and death, his voluntary pouring out his (soul/life) (12bα) must be successful.<sup>92</sup>

To conclude, it can be said that the death of Jesus can be traced to that of the servant.

### 5.1.3.B. The Situation of Death

There is correspondence in terms of the situation of the death of the main character in four respects. First, Jesus was also treated like a bandit (26.55-56, 27.38), and killed in a social dimension, not in the ritual of the temple (see 5.2.1.C). Such things can be traced to those of the servant. The servant was counted among <the/-> transgressors (12bβ) and killed in a social dimension, not in the temple (see 5.2.1.C).

Second, with respect to the attitude facing oppression, Jesus did no violence, no bad things (26.52-27.14), and was submissive (26.50-57) and silent (26.62-63, 27.11-14) under the oppression.<sup>93</sup> Likewise, the servant did no violence, no (deceit/falsehood) (9b), and was submissive and silent under the oppression (7a-c).

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“crushed”, “broken in pieces”, or “shattered” (cf. BDB, 193-94; *DCH* 2:436; *HALAT* 1:212). Here, to take “crushed” is appropriate, because the subject is a human being. This “crushed” is a strong meaning, and in harmony with “pierced through”. Both מִפְּשָׁעֵינוּ in 5aα and paralleled מִפְּשָׁעֵינוּ in 5aβ include the preposition מִן meaning “because of”, rather than “for” (cf. GKC, §119 v-z; BDB, 577-83; *DCH* 5:337-45; Whybray, *Isaiah...*, 175, asserts that the author has intentionally chosen מִן instead of עַל, because he viewed the servant’s bad treatment not as a *substitute* for the people’s punishment, but as the *result* of the people’s sin. However, his assertion lacks considering Yhwh’s relationship with both of them; see 5.2).

<sup>91</sup> See 5.2.2.A.

<sup>92</sup> See 5.2.2.A.

<sup>93</sup> France, *Matthew...*, 1024; Moo, D., *The Old Testament in the Gospel Passion Narrative* (Sheffield: Almond, 1983), 148-51.

Third, the death of Jesus is connected to God's plan.<sup>94</sup> Therefore, it may be thought that the situation around Jesus' cross and tomb was included in God's plan, and has been arranged by God. In a sense, the death of Jesus is connected to Pilate, because he arranged the situation of Jesus' cross and permitted Joseph to bury the body of Jesus in his tomb. Either connection can be traced to the situation of the death of the servant. In Isa 53.9a, (he/one) appointed the servant's grave with <the> wicked and with (a rich person>the rich) in his death. Here the subject "(he/one)" may be Yhwh (the first option "he" is appropriate) or a human being (the second option "one" is possible). This human being can be identified as Pilate. Thus, either way, there is correspondence between the servant and Jesus in terms of the situation of appointing the death and tomb.

Fourth, in Matthew, two bandits were crucified either side of Jesus, and Joseph, a rich man and disciple of Jesus, laid the body of Jesus in his tomb (27.38, 57-60). Isa 53.9a seems to say the same. However, there are issues of the nature of the structure and the word עשיר "a rich person>the rich" in 53.9a,<sup>95</sup> which call for a thorough exploration of 53.9a for examining traceability of such situation of Jesus to that of the servant.

<sup>94</sup> See 5.2.1.B.

<sup>95</sup> This word faces emendation by some scholars. Hermisson attempts to emend it עשיר רע "doers of evil" by adding ע at the end of the consonantal text עשיר and redividing words (cf. Hermisson, "The Fourth...", 27 n.32. According to North, *The Second...*, 231, this emendation has usually been taken by scholars; see Westermann, *Isaiah...*, 254, Whybray, *Isaiah...*, 178; similarly, Clines, *I...*, 19-20, "criminals"). According to him, it is very implausible that the graves of the rich were placed with those of the wicked (cf. Hermisson, "The Fourth...", 27 n.32). However, if this passage describes an incident in the past or future, it may be possible as it is said that fact is stranger than fiction. Blenkinsopp also asserts the same emendation in terms of parallelism (cf. Blenkinsopp, *Isaiah...*, 348 n.y; North, *The Second...*, 231, says that "rich" is not a natural parallelism to "wicked"). He designates that עשיר does not establish a parallelism with רשעים "the wicked" (cf. Blenkinsopp, *Isaiah...*, 348 n.y; see also Morgenstern, J., "The Suffering Servant—A New Solution", VT 11 (1961), 317; for a similar attempt to read a synonymous meaning in the עשיר from an Arabic *guturun*, "rabble" or "refuse of mankind", see Guillaume, A., "A Contribution to Hebrew Lexicography", BSOAS 16 (1954), 10; Driver, "Isaiah...", 95; North, *The Second...*, 231. Whybray, *Isaiah...*, 178, supports either of these attempts). There may be parallelism between עשיר רע (his emended word of עשיר) and רשעים. However, to identify the existence of parallelism should be exercised after deciding the original text.

In the Old Testament, there are some instances where the wicked and the rich are collocated, as GP designate (cf. GP, 316, refer to Jer 5.26-28, Mic 6.10-13, Job 27.13-19). In addition, as some scholars designate, significant versions such as 1QIsa<sup>a</sup> (עשיר), LXX (τοὺς πλουσίους), Vulg, Tg and Syr support the MT (cf. Oswalt, *The Book...*, 390 and n.18 "the rich"; Childs, *Isaiah*, 408, "the rich"; Watts, *Isaiah 34...*, 224, "a rich one". As Hermisson, "The Fourth...", 27 n.32, says, the singular of עשיר in the MT may be understood either individually, "with a rich person" (NRSV margin), or collectively, "with the rich"). Therefore, this study takes the MT.



## #1. The Situation of the Death of the Servant in the Parallelism of Isa 53.9a

This exploration is significant for two reasons. First, the structure of 9aα and 9aβ is complex to a degree. Second, failure to recognise the existence or nature of parallelism in a text leads to dividing lines wrongly, and misunderstanding the text. Such errors “are further compounded by mutilation of the passage, disguised as emendation”, as Gray and Freedman underline with some cases.<sup>96</sup> Various emendations of “a rich person” in 9aβ may have been caused by such failure.

According to Berlin, parallelism is “a matter of relationships—between lines and/or parts of lines”.<sup>97</sup> Such relationships were remarkably treated by Lowth in the middle of 18<sup>th</sup> century, and classified by him into three: synonymous, antithetic, and synthetic.<sup>98</sup> After Lowth, some scholars attempted to classify parallelism as a whole.<sup>99</sup> Recently, as diverse relationships in parallelism have been discovered, scholars tend to just add newly found sorts of parallelism to those existing. To the present, there have been being found and specified various sorts of parallelism such as synonymous, synonymous-sequential, antithetic, emblematic, complementary, greater precision, pivot-pattern, Janus, alternating (ABA'B'), ABCB, chiasmic, vertical, staircase/stairlike/climactic/repetitive/incremental/expanded colon, number, compensation/ballast variants/filler/gapping, word-pairs, gender-matched, noun-verb, grammatical, etc.<sup>100</sup> Therefore, Kugel, against Lowthian classification, says, “Biblical parallelism is of one sort... or a hundred sorts; but it is not three”.<sup>101</sup> Partly

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<sup>96</sup> See Gray, *The Forms...*, 21 n.1, 28 n.1, 75 n.1, 80 n.1, 82-83; Freedman, D.N., *Pottery, Poetry, and Prophecy* (Winona Lake, IN: Eisenbrauns, 1980), 41, 344-45.

<sup>97</sup> Berlin, A., “Parallelism”, *ABD* 5:155.

<sup>98</sup> For the contribution of Lowth to understanding the parallelism, see Gottwald, N.K., “Poetry, Hebrew”, *IDB* 3:829-38; Alter, R., *The Art of Biblical Poetry* (New York: Basic Books, 1985), 3.

<sup>99</sup> For example, Gray, *The Forms...*, 59-83, classified the whole kinds of parallelism into “complete” or “incomplete” parallelism; Gillingham, S.E., *The Poems and Psalms of the Hebrew Bible* (Oxford: Oxford University Press, 1994), 69-88, attempted to classify parallelism into “A=B”, “A>B”, and “A<B” (here A and B refer to each line respectively in parallelism).

<sup>100</sup> See Petersen, D.L. and Richards, K.H., *Interpreting Hebrew Poetry* (Minneapolis: Fortress Press, 1982), 21-36; Longman III, T., *How to Read the Psalms* (Leicester: IVP, 1988), 95-109; Gray, *The Forms...*, 38-41, 76-83; Clines, D.J.A., “The Parallelism of Greater Precision: Notes from Isaiah 40 for a Theory of Hebrew Poetry”, in Follis, E.R. (ed.), *Directions in Biblical Hebrew Poetry* (Sheffield: JSOT Press, 1987), 77-100; Rendsburg, G., “‘Janus’ Parallelism’ in Genesis 49.26”, *JBL* 99 (1980), 291-93; Willis, J.T., “‘Alternating (ABA'B')’ Parallelism in the Old Testament Psalms and Prophetic Literature”, in Follis (ed.), *Directions...*, 49-76; Kselman, J.S., “The ABCB Pattern: Further Examples”, *VT* 32 (1982), 224-29; Watson, *Classical...*, 114-59, 343-38; Weis, M., “The Pattern of Numerical Sequence in Amos 1-2. A Re-Examination”, *JBL* 86 (1967), 416-23; O’Connor, M., *Hebrew Verse Structure* (Winona Lake, IN: Eisenbrauns, 1980), 123-29; Berlin, A., *The Dynamics of Biblical Parallelism* (Bloomington: Indiana University Press, 1985), 126-41; Geller, S.A., *Parallelism in Early Biblical Poetry* (Missoula: Scholars Press, 1979), 31-41.

<sup>101</sup> Kugel, J.L., *The Idea of Biblical Poetry* (New Haven: Yale University Press, 1981), 58.

criticising Kugel's view on 'one sort', Clines agrees with his view, plausibly stating that parallelism is "of one sort (A is related to B) or of a hundred, but not of three or four or five".<sup>102</sup>

Against such a background of various sorts of parallelism, it is necessary to fundamentally ask a question whether 9aα and 9aβ constitute a parallelism. For this, this study starts with analysing these phrases at the foundational level of grammatical structure, because the existence of grammatical correspondence to some degree generally indicates that of parallelism.<sup>103</sup> The structure of 9aα is subtly different from that of 9aβ, which demands a little detailed exploration.

**#1.1.** First of all, in terms of grammar, 9aα consists of a subject, a verb, a modifier (an adverbial phrase: "with+object") and an object, and 9aβ two modifiers (adverbial phrases: "with+object" and "in+object"). In this grammatical structure, there are some points to show the existence of parallelism between 9aα and 9aβ. Firstly, in 9aβ there is an ellipsis of the subject and verb used in 9aα. In other words, the subject and verb in 9aα govern 9aβ.<sup>104</sup> Thus, such an ellipsis has an effect "to bind two phrases more closely", as Longman underlines.<sup>105</sup> Secondly, the same preposition "with" is affixed not only to the modifier ("with+object") in 9aα, but also to one of two modifiers in 9aβ. Such affixation or repetition of the same preposition "enhances the parallelism of the terms involved", as Freedman designates in other place.<sup>106</sup> Thirdly, the meaning of the two modifiers ("with+object" and "in+object": with a rich person in his death) in 9aβ is partly similar to that of the modifier and the object (the object and "with+object": his grave with <the> wicked) in 9aα.<sup>107</sup> These three points (the ellipsis, repetition of the same preposition, and partly similar meaning) show the probability of the existence of parallelism between 9aα and 9aβ.

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<sup>102</sup> According to Kugel, *The Idea...*, 58, "one sort" means the relationship of parallelism as "A [the first line], and what's more, B [the second] ". This view shows Kugel's genuine understanding of parallelism in general, but has limitation. As Clines, "The Parallelism...", 95, criticises, his view "restricts the relationship of the lines to those of emphasis, repetition, seconding, and so on".

<sup>103</sup> Berlin, *The Dynamics...*, 31, "There is *almost always some degree of grammatical correspondence* between parallel lines, and in many cases it is *the basic structuring device* of the parallelism—the feature that creates the perception of parallelism." (my italics).

<sup>104</sup> See Williams, *Hebrew...* §591.

<sup>105</sup> Longman, *How...*, 106; see also Watson, *Classical...*, 152-55.

<sup>106</sup> Freedman, *Pottery...*, 41.

<sup>107</sup> Berlin, *The Dynamics...*, 64, "If the grammatical aspect provides the skeleton of parallelism then the lexical and semantic aspects are its flesh and blood."

This parallelism may be called an “incomplete parallelism”<sup>108</sup> because the number of terms of 9aα and that of 9aβ are different, and only some terms are parallel to one another on the grounds that 9aβ compensates the absence of the object existing in 9aα with the second modifier (This compensation is significant at the level of meaning, which will be treated soon).

If so, 9aα and 9aβ may also constitute a “grammatical parallelism”, because while the subject and verb in 9aα govern 9aβ, 9aβ has one corresponding modifier with the same preposition “with” and the other similar modifier to compensate for lack of the object of 9aα.

**#1.2.** At the level of meaning, the nature of the parallelism between 9aα and 9aβ needs to be explored more cautiously. This is caused by two elements: the relationship between the corresponding phrases through the compensation; and the relationship between “the wicked” in 9aα and the רַשִׁים “a rich person/<the> rich” in 9aβ.

**#1.2.1.** With respect to the relationship between the corresponding phrases through the compensation, these phrases affect each other in terms of grammatical role and thus meaning. A similar case is found in Micah 6.2b, “For the Lord has a quarrel with his people; And with Israel will he dispute.”<sup>109</sup> Here a nominal clause is paired with a verbal one, and some nouns (a quarrel to the Lord) in the first nominal clause take the same role of the verb (he will dispute) of the second verbal clause.<sup>110</sup> This phenomenon may be explained with borrowing Herder’s<sup>111</sup> or especially

<sup>108</sup> For the detailed explanation of “the incomplete parallelism” without compensation, see Gray, *The Forms...*, 59-76; for “the incomplete parallelism” with compensation, see 76-83.

<sup>109</sup> This example is found in Berlin, “Parallelism”, 158 (Berlin’s translation). The KJV, NRSV, NASB, NJPS and NJB translate the first line as a verbal clause.

<sup>110</sup> For similar examples, see Grossberg, D., “Noun/Verb Parallelism: Syntactic or Asyntactic”, *JBL* 99 (1980), 481-88, roughly classifying noun/verb parallelism into four groups. I. Construct+genitive // construct+finite verb; II. Infinitive or participle // finite verb; III. Preposition+noun // preposition+finite verb; IV. Other usage: preposition+noun+noun // preposition+noun+verb; imperative+noun+noun // imperative+verb; adverb+verb+ noun // adverb+verb+verb. For another sort of grammatical instance, part of which is affected by its corresponding part, see Freedman, *Pottery...*, 41, pointing out, “The first person plural suffix with ‘heart’ applies as well as to ‘hands’ in Lam 3.41, We lift *our* heart to— // *Our* hands to El in the sky” (in this Hebrew such a suffix is not at the end of “hands”; his translation, my italics).

<sup>111</sup> More than two centuries ago, a similar phenomenon was already observed by Herder, J.G., *The Spirit of Hebrew Poetry*, tr. Marsh, J., (Naperville, IL: Aleph Press, 1971, orig. 1782-83), v.1, 40, “The two divisions of their chorus [in parallelism] confirm, elevate and strengthen each other”.

Clines' words, "The [corresponding] parts influence or contaminate each other".<sup>112</sup> Therefore, the object "his grave" in 9aα, corresponding to the modifier "in his death" in 9aβ, affects the modifier, and vice versa.<sup>113</sup>

Consequently, there may be two possibilities. Firstly, the modifier in 9aβ may imply a role similar to the object of 9aα, because 9aβ needs an object, owing to being governed by the transitive verb "appointed", as mentioned above. Thus, the activity of the verb governed *the events of the grave and death of the servant* in relation to the two corresponding modifiers: (he/one) appointed the events of the grave and death of the servant (to be/-) related to the wicked and a rich person (For the next discussion, this possibility is called "possibility A").

Secondly, the object "his grave" in 9aα may imply a sense of situation similar to the modifier "in his death" in 9aβ. Thus, the activity of the verb happens\* *in the spatial-temporal situation of the grave and death of the servant* in relation to the two corresponding modifiers: (he/one) appointed <the servant> (to/-) be with the wicked and a rich person in the spatial-temporal situation of his grave and death (For the next discussion, this possibility is called "possibility B").<sup>114</sup>

**#1.2.2.** With regard to the relationship between "the wicked" in 9aα and the עשיר "a rich person>the rich" in 9aβ, the implication of the עשיר in 9aβ is crucial for identifying the sort of this parallelism, and needs to be cautiously explored.

**#1.2.2.A.** First, if the implication of the עשיר is synonymous with the רשעים, "<the> wicked", in 9aα, this parallelism is synonymous. The Tg sees the former as the rich to have obtained possessions by violence.<sup>115</sup> In addition, the rich and the wicked are collocated and overlapped in Jeremiah 5.26-28 and Micah 6.10-13, as

<sup>112</sup> Clines, "The Parallelism...", 95; here Clines' words are mentioned at the level of line, but may also be applied to the level of phrases or words, as already shown by Berlin and Freedman above; see also O'Connor, *Hebrew...*, 135-36, dealing with a compensatory or ballast case in Gen 49.10.

<sup>113</sup> See Longman III, T., *Literary Approach to Biblical Interpretation* (originally published in 1987) in Silva, M. (ed.), *Foundations of Contemporary Interpretation* (Leicester: Apollos, 1996), 172-74; Berlin, *The Dynamics...*, 31-63.

<sup>114</sup> See Lam 3.41 similar to these two possibilities: "We lift our heart to— // Our hands to El in the sky"; here the preposition "to, ל" in the first line has no object, but is understood as compensated with the object "El" of the same preposition in the second line (cf. "possibility A"), and becomes an adverbial phrase (cf. "possibility B"), as Freedman, *Pottery...*, 41, emphasises (his translation, my italics).

<sup>115</sup> Stenning, *The Targum...*, 180, translates verse 9 as "And he shall deliver the wicked unto Gehinnam, and those that are rich in possessions which they have obtained by violence unto the death of destruction..."

Oswalt and GP point out.<sup>116</sup> However, it is very difficult to find passages seeing the rich or wealthy as (the) wicked in Isaiah, except an indirect passage, Isaiah 5.8-9. Here, an unidentified group of people is warned, because they respectively create a big house with houses and form a huge estate. They cannot be exactly identified, but may be “the leading citizens of Jerusalem”,<sup>117</sup> “the land-speculator”,<sup>118</sup> or “a new, wealthy elite”.<sup>119</sup> If so, analogies would suggest that some of the rich may belong to the negative image, the wicked, in Isaiah.

Thus, the parallelism between 9aα and 9aβ may be synonymous, like Psalm 92.1 and 100.1-2. In this parallelism, “the same idea is repeated in a different way”,<sup>120</sup> or the “same”

sense is “repeated in different, but equivalent terms”.<sup>121</sup>

Consequently, 9a may mean that (he/one) appointed the events of the grave and death of the servant (to be/-) related to (the wicked rich/a wicked rich person) [possibility A]; or that (he/one) appointed <the servant> (to/-) be with (the wicked rich/a wicked rich person) in the spatial-temporal situation of the grave and death of the servant [possibility B].

**#1.2.2.B.** Second, if the implication of the רִשְׁוֹן “a rich person”, unlike that of the רִשְׁוֹן “<the> wicked” in 9aα, is positive, this parallelism may be other than synonymous. It is intriguing that the meaning of the rich in the Old Testament is not always related to such a negative image of the wicked. God promises that the righteous become rich in Deuteronomy 7.12-16, 28.1-14, etc.<sup>122</sup> In addition, several times in Isaiah, the wealth is promised not only for the people who are to be in the

<sup>116</sup> Oswalt, *The Book...*, 398, adds Ps 49.6-7 [Eng. 5-6], 52.9 [Eng. 7], Pro 18.23, 28.6, 20, Jer 17.11; GP, 316, adds Job 27.13-19, Ps 49.6-7 [Eng. 5-6].

<sup>117</sup> Clements, *Isaiah...*, 62, only thinks that they become “a very powerful class of rich landowners”; Kaiser, O., *Isaiah 1-12* (OTL; London: SCM, 1983), 100-101, “provincial administration”; Blenkinsopp, *Isaiah 1...*, 212, “royal officialdom”; Williamson, *Isaiah 1...*, 351, “a privileged minority”, “the detail of what is involved and its social or political background are less certain”.

<sup>118</sup> Motyer, *The Prophecy...*, 70, “the new ‘squire’” who lives alone in the middle of the land; Watts, J., *Isaiah 1-33* (WBC; Waco: Word, 1985), 60, “speculator”; Oswalt, *The Book 1...*, 158-59, “the landgrabbers”.

<sup>119</sup> Webb, B., *The Message of Isaiah* (Leicester: IVP, 1996), 56; Childs, *Isaiah*, 46, “the wealthy”.

<sup>120</sup> Gillingham, *The Poems...*, 69-73, with an example of Ps 92.1.

<sup>121</sup> Petersen and Richards, *Interpreting...*, 24-25, add Ps 100.1-2a to Ps 92.1; Berlin, “Parallelism”, 156.

<sup>122</sup> Pro 22.4: part of “the reward for humility and fear of the LORD”; Oswalt, *The Book...*, 398, “Those who are righteous are led to expect to receive wealth as a reward”, with reference to Ps 112.1-3, Pro 10.22, 14.24, etc. In addition, there are many cases that God blesses chosen people with wealth such as Abraham, Isaac, David and Solomon.

glory of Zion, but also for the servants of God.<sup>123</sup> It is very suggestive that these servants receive wealth. Especially God will give his anointed shepherd, Cyrus, the treasures of darkness and riches hidden in secret places<sup>124</sup> for the significant purpose that Cyrus may know that the God of Israel calls him (Isaiah 45.1-3 near to 53.9).<sup>125</sup> If Cyrus is anointed and given a mission by God, he may be said to be one of God's servants in a broad sense.<sup>126</sup> This is significant, because the figure at issue in 53.9 is also God's servant. Thus, the meaning of the rich in Isaiah occurs with a positive implication more frequently than with a negative one, and is also related to God's servants in a positive sense.

Therefore, there is some possibility that the implication of "a rich person" in 9aβ is different from that of "<the> wicked" in 9aα. If their implications are different from each other, and "a rich person" bears a positive implication and "<the> wicked" a negative one, then 9aα and 9aβ may constitute an antithetic parallelism. In general, an antithetic parallelism expresses "the same thought from two different or opposite perspective",<sup>127</sup> or the second line "recapitulates the thought of the first in negative form".<sup>128</sup> However, 9aβ does not express the thought of 9aα from different or opposite perspective, nor recapitulates that of 9aα in negative form (irrespective of taking either the possibility A or B in the above).

Rather, they are close to the kind of parallelism in Ecclesiastes 1.6a, "The wind blows to the south, and goes around to the north". Here only the one modifier "to the south" in 6aα is antithetic to the other "to the north" in 6aβ,<sup>129</sup> but the second line

<sup>123</sup> For the former, Isa 60.4-9, 10-17, 61.4-7; for the latter, Isa 65.8-10 (65.16 may also be included)

<sup>124</sup> See Isa 44.28-45.7; GP, 23, "In the context, the riches may suggest the financing of Cyrus's exploits rather than the reward of them"; Kidner, *Commentary*..., 659, "those that are the most carefully hidden, as being the most precious. (As conqueror of Croesus and of Babylon, Cyrus was to acquire incalculable wealth)"; North, *The Second*..., 150, "the fabulous wealth of Babylon cf. Jer 50.37, 51.13"; Oswalt, *The Book*..., 201, "he [Cyrus] will find... their carefully hoarded and concealed treasures his for the taking".

<sup>125</sup> Both passages are near and in "Second" Isaiah; for the issue of "Second" Isaiah, see Clements, R.E., *Old Testament Prophecy: From Oracles to Canon* (Louisville, KY: Westminster John Knox Press, 1996), 103; Barton, *Isaiah 1-39* (Sheffield: Sheffield Academic Press, 1999), 10, ch. 6; Whybray, *The Second Isaiah* (Sheffield: Sheffield Academic Press, 1983), 5; for more, see Ingram, D., "Isaiah: Three in One", paper in a class at St. John's College in 2001.

<sup>126</sup> See Blenkinsopp, *Isaiah*..., 77; Walsh, J.T., "The Case for the Prosecution: Isaiah 41.21-42.17", in Follis (ed.), *Directions*..., 116; Oswalt, *The Book*..., 200, "This title [his anointed] had previously been used for priests, prophets, and kings of Israel"; GP, 19, "He is Yhwh's 'anointed', one designated by Yhwh like Saul or David".

<sup>127</sup> Longman, *How*..., 99-100, illustrates this with Pro 10.1, "A wise son brings joy to his father, but a foolish son grief to his mother." (his translation).

<sup>128</sup> Gottwald, "Poetry...", 832, refers to Ps 1.6, Pro 14.20, 14.28, 20.29.

<sup>129</sup> This instance including only one antithetic part and other synonymous parts in parallelism weakens the assertion of Oswalt, *The Book*..., 397, that in Isa 53.9a other corresponding parts are

does not recapitulate the thought of 6aα in negative form. Unlike antithetic parallelism, this instance, roughly speaking, pertains to “the [frequent] use of opposites to express *completeness* or *totality*...in the Hebrew Bible”.<sup>130</sup> This instance needs to be considered at the levels of both parts and lines. At the level of parts, both “to the south” and “to the north”, taken together, may mean “round” as expressed in 6b, as both “morning” and “night”, though antithetic to each other by themselves, are “complementary”, and together mean “at all times” in Psalm 92.2-3 [Eng. 1-2].<sup>131</sup> However, at this level, it is a little difficult for both parts to mean “continuously round”. At the level of lines, after both “to the south” and “to the north” respectively modify their verbs, the thought of each line becomes so complementary as to assert in 6b that the wind goes “continuously round”.

The significance of line level in some examples of complementary parallelism is more clearly shown in Ecclesiastes 7.14a, “In the day of prosperity be joyful, and in the day of adversity consider”. Here, if the corresponding parts, “in the day of prosperity” and “in the day of adversity”, are taken together as meaning “in any circumstance”, this nullifies the distinctiveness of the corresponding verbs (imperatives) intentionally allotted to their respective specific situations. Rather, the two modifiers need to be maintained there in relation to their respective verbs, and then the complementary meaning comes out of both lines. Therefore, complementary parallelism may be defined as a complementary relationship between lines and/or parts of lines, and consequently both complementary lines, *taken together*, express an intentional thought, idea, or sense. In other words, the intention concerning complementary parallelism needs to be understood not to be confined to one line or the other respectively, but to be constituted by both in their “totality”.<sup>132</sup> Gray and

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synonymous, and “one must assume” the remaining part, ‘wicked and a rich person’, to be “synonymous as well”.

<sup>130</sup> See Crenshaw, J.L., *Ecclesiastes* (OTL; London: SCM, 1988), 93, referring to 14 antitheses in Ecc 3.2-8, which “cover the spectrum of human activity” (my italics); Seow, C-L, *Ecclesiastes* (AB; New York/London: Doubleday, 1997), 170, “*polarities*...expressing the *totality*...” (my italics).

<sup>131</sup> Gray, *Forms*..., 20, “at all times”; similarly, Alter, *The Art*..., 76-78, points out “complementary” parallelism of “day and night” in treating Job 3.3-26.

<sup>132</sup> Gray, *The Forms*..., 20-21, pointed out instances of complementary parallelism, and Freedman, *Pottery*..., 38-41, called them “complementary terms” in contrast to “synonymous” and “equivalent” ones. Freedman has developed complementary parallelism mainly at the level of parts, and his understanding of the examples of such parallelism is respectively expressed in a line which reflects such complementary terms combined from each line. In addition, a possibility that complementary parallelism may be found at the level of lines is inchoate in his explanation of Ps 72.9 as “sequential actions” from one line to the other. However, unfortunately neither Gray nor Freedman provides a definition on complementary parallelism. Later, although Alter, *The Art*..., 75-78, used the term,

Freedman show that the “totality” becomes “expansionary” or “sequential”. The former needs to be supplemented at least with “contractive” and “binary” in terms of sphere, and the latter with “circular” in terms of movement.<sup>133</sup>

Thus, if the corresponding parts in Isaiah 53.9a, “<the> wicked” and “a rich person” with a positive image, are taken together at the level of parts, the parts are meaningless. If “the righteous” were put instead of “a rich person”, “all the people”, a complementary meaning at the level of parts, might come out of adding together the assumed corresponding parts: “<the> wicked” and “the righteous”, as in

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“complementary” parallelism, he did not define the term. The definition in the text is drawn from their examples and explanations, and from other examples which this study has found.

In comparison with Lowth’s **synthetic parallelism** of wide range, complementary parallelism does not only have a parallel structure (this trait is similar to synthetic parallelism), but also sometimes includes the same (in case of ellipsis), synonymous, similar, or even antithetic parts or terms (this trait is similar to synonymous or antithetic parallelism, which is compared with complementary parallelism soon). For synthetic parallelism, see Lowth, R., *Lectures on the Sacred Poetry of the Hebrews*, tr. Gregory, G. (London: S. Chadwick & Co., 1847), 216, explaining that in synthetic parallelism “sentences answer to each other, not by the iteration of the same image or sentiment, or the opposition of their contraries, but merely by the form of construction”; for example, Hos 14. 6-7 [Eng., 5-6]. Concerning this example, Petersen and Richards, *Interpreting...*, 25-26, explain that this example has “neither apparent synonymy nor antithesis”, but “the similar length of lines” in Hebrew and “grammatical devices” compel parallelism such as “simile”. Berlin, “Parallelism”, 156, similarly explains that in Lowth’s synthetic parallelism, “word does not answer to word, and sentence to sentence, as equivalent or opposite”.

Thus, Lowth’s synthetic parallelism covers too many sorts, and is rejected by scholars as his “loosest” or “catch-all” category; see Lucas, E., *The Exploring Old Testament: v.3, The Psalms and Wisdom Literature* (London: SPCK, 2003), 68; Freedman, *Pottery...*, 24; Berlin, “Parallelism”, 156; Longman, *How...*, 100; Petersen and Richards, *Interpreting...*, 26.

In comparison with **synonymous** and **antithetic parallelism**, complementary parallelism, like these, sometimes includes the same (in case of ellipsis), synonymous, similar, or even antithetic parts or terms, as explained previously. However, unlike synonymous parallelism, complementary parallelism in both lines does not repeat the “same idea, thought, or sense” in a different way, or in different but equivalent terms. Unlike antithetic parallelism, complementary parallelism does not express the “same idea, thought, or sense” “from two different or opposite perspective”, nor its second line “recapitulates” the thought of the first in negative form. Rather, complementary parallelism basically consists of two lines, which are complementarily related in order to express an intentional idea, thought, or sense.

<sup>133</sup> In terms of sphere, the “expansionary” totality is shown by Gray, *The Forms...*, 20, in explaining the case that both “morning” and “night” together mean “at all times” in Ps 92.2-3 [Eng. 1-2], where the complementary meaning comes through expanding the total of day and night; the parallelism between “head” and “tail” in Am 9.1-4, observed by Alter, *The Art...*, 74-75, also pertains to this kind (Pro 3.19, 8.28). For the “contractive” one, see Ecc 7.16, “Do not be too righteous, and do not act too wise”, where complementary thought comes through contracting the sphere between “be too righteous” and “act too wise”, or converging them into a point or region. For the “binary” one, see Ecc 7.14a, “In the day..., and in the day...”, where its complementary thought comes from keeping lines and parts in their position.

In terms of movement, the “sequential” totality is provided by Freedman, *Pottery...*, 39, in explaining Ps 72.9, “Before him the desert-dwellers bow down // and his enemies lick the dust” as “...bow down and lick the dust...”, where the complementary thought is partly based on the sequential activities of “bow down” and “lick the dust”. The “circular” one is found in Ecc 1.6a, where the complementary thought is partly based on the circularity between “to the south” and “to the north”.



Ecclesiastes 3.17, 9.2, Ezekiel 21.4 and Psalm 11.5. However, in 9a “<the> wicked” is contrasted not directly with “the righteous” but *obliquely* with “a rich person” in terms of meaning<sup>134</sup> and number (“<the> wicked” is plural, and “a rich person” singular). Therefore, their complementary meaning needs to be found at the level of lines.

At the level of lines, 9a means that (he/one) appointed the events of the grave and death of the servant (to be/-) related to the wicked, and also to be related to a rich person [possibility A]; or that (he/one) appointed <the servant> (to/-) be with the wicked, and also appointed <him> to be with a rich person, in the spatial-temporal situation of the grave and death of the servant [possibility B].

In either case, this parallelism results in a “binary” case, and shows that (he/one) treated the servant as punitively as the wicked deserve, and complementarily treated him as honourably as a rich person bearing a positive image deserves. Consequently, (the thought of) one treatment in the first line is complemented with (that of) the other treatment in the second, as (the thought of) one way of living in the first line is complemented with (that of) the other way of living in the second in Ecclesiastes 7.14a above.

**#1.3.** To view 9aα and 9aβ as complementary parallelism is reinforced by the conjunction *לִּי* in 9bα. The thought of (or intention related to) synonymous parallelism is generally clear, and mostly does not need to be added by a phrase showing intention relating to synonymous paralleling. However, the thought or intention related to a complementary parallelism is relatively less clear than that of synonymous parallelism, and is sometimes added by a phrase showing intention related to complementary paralleling, which, directly or indirectly, helps to make clearer the thought of the parallelism.

For example, the complementary thought of Ecclesiastes 1.6a, “The wind blows to the south, and goes around to the north”, is more clarified in the intentional explanation<sup>135</sup> and assertion of 1.6b (starting with *לִּי* “because”) and 1.9 that the

<sup>134</sup> The pair of “<the> wicked” and “a rich person” is not found in the list of fixed pairs in Isaiah and Ugaritic studied by Watson, “Fixed Pairs in Ugaritic and Isaiah”, *VT* 22 (1972), 460-68; see also Brueggemann, W., “A Neglected Sapiential Word-Pair”, *ZAW* 89 (1977), 234-58.

<sup>135</sup> 1.6b provides 1.6a with an intentional explanation of the movement as circular and continuous; see also Seow, *Ecclesiastes*, 108, “The phrase [1.6b] explains why the wind keeps on blowing from north to south and south to north: it turns again and again *because* [לִּי] it has its rounds” (Seow’s italics);

wind goes *round continuously*, and is *not new*. Without these explanation and assertion, 1.6a may be understood differently.<sup>136</sup> In Ecclesiastes 7.14a, “In the day of prosperity be joyful, and in the day of adversity consider”, the intention related to its complementary paralleling is more clarified in the reason based on God’s purpose of 7.14b that God has made not only the one but also the other, so that mortals may not find out anything in the future.<sup>137</sup> Especially in Ecclesiastes 7.16, the intention related to two unique complementary imperatives, “Do not be too righteous, and do not act too wise” (7.16a-b), is shown in its reason that *not only the former but also the latter* tend to destroy one whose character is so (7.16c).<sup>138</sup>

Unlike these examples of complementary parallelism, those of synonymous parallelism above are not added by a phrase showing intention related to synonymous paralleling, such as explanation, assertion, reason, or purpose. Psalm 92.2 after 92.1 constitutes another parallelism, and does not provide such intention. Psalm 100.3 after 100.1-2 begins with another imperative, and does not show such intention either.

Therefore, to examine Isaiah 53.9b may be helpful in identifying the parallelism in 53.9a. Like Ecclesiastes 1.6b, 53.9b starts with *לְכֵן*, a conjunction,

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here Seow emphasises the sense of *לְכֵן* as purposive, and thus meaning “on account of”, or “for the sake of”. It is noteworthy that the same *לְכֵן* is used at the beginning of Isa 53.9b.

<sup>136</sup> Crenshaw, *Ecclesiastes*, 66, “The sages before Qohelet had exulted in the universe’s orderly pattern. Qohelet does not.”

<sup>137</sup> This follows the most usual translation. For the same understanding, see Longman III, T., *The Book of Ecclesiastes* (NIC; Grand Rapids: Eerdmans, 1998), 192, “God not only makes the good days, but also the bad. *Therefore*, Qohelet’s advice is to accept life as it comes” (my italics); Seow, *Ecclesiastes*, 240; Crenshaw, *Ecclesiastes*, 139; the structure and intention of this passage is reminiscent of those of Dt 29.29; for an alternative translation and understanding of Ecc 7.14, see Murphy, R., *Ecclesiastes* (WBC; Dallas: Word, 1992), 60, 66.

<sup>138</sup> 7.16c in the form of rhetorical question, “why should you destroy yourself?”; the reason related to the former is based on the author’s observation in its previous 7.15, “In my vain life... righteous people...perish in their righteousness, and...wicked people...prolong their life in their evildoing”; see Murphy, *Ecclesiastes*, 70, “This threat is simply following the facts of life that he has recorded in v 15”; Crenshaw, *Ecclesiastes*, 141, “The apparent reason for Qohelet’s advice is that excessive conduct (or self-righteousness) leads to ruin”; Ecc 7.15 (basic reason for 16a)→16a-b (complementary parallelism)←16c (the reason).

There are other instances of complementary parallelism, which are added by a phrase showing intention related to complementary paralleling: Ecc 1.17a (complementary parallelism)←17b (the intention of related evaluative assertion: “to chase after wind”; this follows the text taken by most commentators and versions; for the related textual issue, see Seow, *Ecclesiastes*, 124-25); Ecc 3.1 (the intentional assertion or thesis)→3.2-8 (complementary parallelism of fourteen antitheses); Ecc 7.15a (the intention of evaluative assertion “vain life”)→15b-c (complementary parallelism); Ecc 3.14a (its related assertion)→14b (complementary parallelism)←14c (God’s related “purpose”; for 14c, see Crenshaw, *Ecclesiastes*, 99); if Ecc 3.17b, “God will judge the righteous and the wicked”, is seen as complementary parallelism, this instance pertains to the previous cases, as it is also followed by the reason of 17c starting with *כִּי* “because or for”.

which means “because”, “although”, or “notwithstanding”.<sup>139</sup> BDB suggests that here  $\text{לִּכְּ$  means “although”, but the concessive sense for the word here is strange, because such a usage is very rare.<sup>140</sup> In many instances it means “because”.<sup>141</sup> As GP point out, the LXX and Vulg provide it with “its expected meaning ‘because’”.<sup>142</sup> Some medieval Jewish scholars such as Rashi and Ibn Ezra also took it in its usual sense, “because”.<sup>143</sup> However, many modern scholars have simply assumed the parallelism between 9a $\alpha$  and 9a $\beta$  to be synonymous. Consequently, they have attempted to emend “a rich person” to a word synonymous with “<the> wicked”, or to see the former as synonymous with the latter, and thus taken the rare usage of “although” for the sense of  $\text{לִּכְּ}$ .<sup>144</sup> When the meaning of  $\text{לִּכְּ}$  is understood according to its usual sense,<sup>145</sup> 9b clearly shows the reason for complementary paralleling in 9a, as some instances of complementary parallelism above show.

Thus, the meaning of  $\text{לִּכְּ}$  in 9b is the causal “because” more probably than the concessive “although”, and supports the probability that the parallelism in 9a is complementary rather than synonymous.

**#1.4.** To conclude #1, first, the trend of Isaiah concerning the rich is more positive than negative. Second, the conjunction  $\text{לִּכְּ}$  of 53.9b is causal more probably than concession. These two points demonstrate the probability that the parallelism between 53.9a $\alpha$  and 9a $\beta$  is complementary rather than synonymous. Consequently, this shows that it would not do the text justice to emend “a rich person” in 9a $\beta$ , or interpret it as synonymous with “the wicked” in 9a $\alpha$ . Rather, it is very probable to view “a rich person” in 9a $\beta$  as “a good rich person”, who, like “the wicked”, is also to be related to the process of the servant’s death and grave.

<sup>139</sup> BDB, 758; GKC, §§158b, 160c; cf. *DCH* 6:386-96.

<sup>140</sup> Young, *The Book...*, 353; for the concessive sense, GKC, §160c add only one instance of Job 16.17 to Isa 53.9; cf. *DCH* 6:396, “perh. although, Is 53.9 Jb 16.17 (unless both *al* for, i.e., §24a [1] because, for)”.

<sup>141</sup> See many instances of causal sense in GKC, §158b, in addition to 1 kg 16.7; Ps 44.22, 69.7, Jer 15.5, Job 34.36, provided by Young, *The Book...*, 353.

<sup>142</sup> GP, 318.

<sup>143</sup> Driver and Neubauer, *The Fifty...* v.2, 38-39, 47 (the related part has been reprinted as “Appendix: Rashi, Ibn Ezra, and Kimchi on Isaiah 53” to Janowski and Stuhlmacher (eds.), *The Suffering...*).

<sup>144</sup> See Blenkinsopp, *Isaiah...*, 345, 348 n.y; Hermisson, “The Fourth...”, 27 n.32; Westermann, *Isaiah...*, 254 n.e; Clines, *I...*, 20, “The conjunction...universally translated ‘although’ by modern scholars”. Oswalt, *The Book...*, 397, sees the former as synonymous with the latter, and takes the concessive sense.

<sup>145</sup> “Because He had done no violence, Nor...” (NASB); “because he had done no violence, neither...” (KJV).

Therefore, there is correspondence between the servant and Jesus in terms of the wicked and a rich person in the process of the death and grave.<sup>146</sup>

#### 5.1.4. Resurrection/Live Again

In Mt 27.32-28.20, Jesus was literally killed on the cross and resurrected. This can be traced to that of the servant, though of course the language of Isa 52.13-53.12 is more allusive than the report of Jesus' resurrection. Isa 52.13-53.12 mentions that his life or soul is used as a (guilt/...) offering (10b $\alpha$ ). After that, it also describes that he will not only see (light>-) (11b $\alpha$ ) and <his> offspring (10b $\beta$ ), but also will (prolong <his> days/have <a> long life; 10b $\beta$ ). Thus, Isa 52.13-53.12 describes that the servant will live again after his death.

#### 5.1.5. Exaltation and Reward

Jesus in Mt 28.18-20 proclaims that all authority in heaven and on earth has been given to him. This divine passive indicates that God has given him such authority, implying his exalted status. This status is exclusively given to Jesus, because all authority is given to him and there remain no other authorities. This reveals that Jesus is the son of God (26.63-64; see also 4.1) and assumes the role of Yhwh (see 4.3).<sup>147</sup> This status can be traced to that of the Son of man (Dan 7.14)<sup>148</sup> and that of the servant (Isa 52.13b: Yhwh declares that the servant will rise, be lifted up, and be **very exalted**! This divine passive implies that Yhwh will exalt him to the status of Yhwh.). In terms of words, the authority is near to Dan 7.14, but in terms of content including making disciples, it is near to that of the servant (for this, see #1 in 5.2.2; 5.2.2.A).<sup>149</sup> This status is not allowed to human beings or nations in Isaiah

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<sup>146</sup> France, *Matthew...*, 1089, says that only Matthew mentions that Joseph was "rich", perhaps to echo Isa 53.9.

<sup>147</sup> See also France, *Jesus...*, 150-59.

<sup>148</sup> France, *Matthew...*, 1112-13 n.22 and references there; Nolland, *Matthew...*, 1264-65; Osborne, *Matthew*, 1078-79.

<sup>149</sup> See also Osborne, *Matthew*, 1079 n.21-22; Schnabel, E.J., *Early Christian Mission*, 2 vols. (Downers Grove, IL: IVP, 2004), 1:90, summarises the Old Testament underlines 1). God, as Creator, is the Lord of nations; 2). The nation will be admitted to God's salvation in the eschaton; 3) Israel is to be a passive witness of God's acts of salvation; 4) Israel will have an active role and be sent to the nations in the "last days" when the servant of Yhwh inaugurates that mission.

(see 5.2.2.A). Therefore, this exalted status indicates the identity of the servant as (the embodiment of) “the arm of Yhwh”.<sup>150</sup>

In addition, Jesus commands the disciples to make disciples of all nations. These many prospective disciples are understood as God’s reward for Jesus’ service.<sup>151</sup> Yhwh will reward the servant with the many.<sup>152</sup>

Therefore, the exaltation and reward of Jesus can be traced to those of the servant

### **5.1.6. Long Life and Continuous Ministry**

Jesus in Mt 28.18-20 promises that he will be with the disciples always, even to the end of the age. This promise implies that Jesus lives so long. Jesus already showed that to forgive sins is part of his authority and ministry in the instance of healing a paralysed man (9.2-8). In addition, as will be explored, Jesus’ command to teach the prospective disciples to observe everything that he commanded the disciples pertains to Jesus’ continuous ministry to save and justify many. Here, “everything that he commanded the disciples” is based on his knowledge of God’s will, way, or truth. Thus, it is probable that the “final and authoritative definition” of “righteousness” is found in the “teaching” of Jesus, “the *one* teacher (23.8, 10)” (see #1 in 5.2.2). Consequently, not only this definition but also the will or way of God to use Jesus as a ransom to forgive sins (20.28, 26.28) are included in Jesus’ knowledge. The long life and continuous ministry of Jesus can be traced to those of the servant

The servant will live long (10bβ).<sup>153</sup> In addition, the righteous servant will justify (the/-) many by his knowledge (11bα). Here, his knowledge cannot be separated from the experience or procedure of his (carrying/...) *the iniquities of the many*, and thus from Yhwh’s plan to use the servant as the (guilt/...) offering to deal

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<sup>150</sup> Isa 53.1b; 5.2.2.A.

<sup>151</sup> See 5.2.

<sup>152</sup> Cf. Blenkinsopp, *Opening...*, 134, “Since the Servant was certainly put to death, the assurance that he will ‘see offspring’ (53.10b) would most naturally refer to disciples, and of these servant-disciples we hear in the last two chapters of the book”.

<sup>153</sup> 5.2.2.D.

with the TIS of the “we” and “(the/-) many”.<sup>154</sup> Therefore, there is correspondence between the servant and Jesus in terms of long life and continuous ministry.

### 5.1.7. The Meaning of the Death

The death of Jesus in Matthew is expressed as “ransom” (20.28). However, the meaning of the servant’s death in Isa 52.13-53.12 is described as a (guilt/reparation) offering (10bα). This difference divides scholars into two groups: one group rejects the relationship between the servant and Jesus; the other group argues for the relationship. To the former group, such scholars as Hooker and Barrett belong, and to the latter group, such scholars as Jeremias, Stuhlmacher and France belong.<sup>155</sup>

The issue of the meaning of the death of Jesus and the servant is quite important, as Hooker clearly argues, “The whole Christian doctrine of Atonement is involved in this problem [of the influence of Isa 53 on the thought of Jesus]”.<sup>156</sup> In Mt 20.28, Jesus said, “Just as the Son of Man did not come to be served, but to serve, and give his life a ransom for many”. It is well known that Hooker, dealing with Mark 10.45 paralleled with Mt 20.28,<sup>157</sup> denies the relationship between this passage and Isa 52.13-53.12 mainly on the grounds of the lack of linguistic affinity.

The present study attempts to explore this issue in detail. The first and second explorations consist of two analyses according to Wittgenstein’s classification: surface grammar (Oberflächengrammatik) and depth grammar (Tiefengrammatik).<sup>158</sup> The surface grammar is concerned with the ordinary concept of grammar relating to word, phrase and clause at the level of the construction of a sentence. Thus, first, this study treats the linguistic relationship between Mt 20.18 and Isa 52.13-53.12 at the level of surface grammar. This exploration will firmly show that there are clear links between Mt 20.28 and Isa 52.13-53.12.

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<sup>154</sup> 5.2.2.A.

<sup>155</sup> For a list of the former group, see Hooker, *Jesus...*, 2-5; see also Barrett, “The Background...”, 7, “The linguistic connection between λύτρον in Mark 10.45 and Isa 53 is non-existent.”. For a list of the latter group, see Hooker, *Jesus...*, 6-16.

<sup>156</sup> Hooker, *Jesus...*, 23.

<sup>157</sup> According to Markan priority, “Markan sequence continues with Matthew’s version of Mk 10.35-45”. The main change is “the introduction of the mother” and “the omission of the baptism image of 10.38-39”. This means that Matthew highlights the cup saying. In contrast to Lk 22.25-27 omitting some part including “ransom”, Matthew keeps it. This means that Matthew assesses the passage of “ransom” as important for his narrative; see Nolland, *Matthew...*, 818.

<sup>158</sup> Wittgenstein, *Philosophical...*, sec. 664.

The depth grammar pays attention to concepts or meanings in “surroundings” or “language games”, because “when language games change, then there is a change in concepts, and with the concepts the meanings of words change”.<sup>159</sup> Hence, in the second exploration, this study analyses the use of *λύτρον*, that is, the surrounding of the word, in Matthew, and the surrounding of redemption in Isa 54. The latter is also significant, because it appears to understand the *ἡψῃ* in Isa 52.13-53.12 in a redemptive surrounding (structure). Therefore, it may play the role of bridge between *λύτρον* in Matthew and the *ἡψῃ* in Isa 52.13-53.12. In other words, the *λύτρον* may be traced to the *ἡψῃ* in Isa 52.13-53.12 via Isa 54.

In the third exploration, this study attempts to provide possible explanations for Jesus’ use of “ransom” in Mt 20.28 instead of Greek translations of *ἡψῃ*. All of the three explorations will show that Mt 20.28 is related to Isa 52.13-53.12 and the *λύτρον* in Mt 20.28 is in essence the same as the *ἡψῃ* in Isa 52.13-53.12.

#### **5.1.7.A. Linguistic Relationship (Links)**

Hooker asserts that, apart from the word *πολύς*, there is no connection in “thought” or “language”.<sup>160</sup> However, she does not seem to thoroughly treat the relationship in terms of “thought” or “language”.

For this, it is necessary to perform a linguistic exploration of the syntagmatic relation and elements of the word “ransom” in Mt 20.28b (//Mark 10.45b: generally called “the ransom saying”), going beyond the level of individual words in isolation from each other, because the meaning or nature of a word is basically discovered in its syntagmatic relation and elements rather than in individual words surrounding the word, as Saussure explains.<sup>161</sup>

#### **#1. The Syntagmatic Relation and Elements of the word “ransom” in Mt 20.28b**

<sup>159</sup> Wittgenstein, *Certainty...*, sec. 65; for “surroundings”, see idem, *Philosophical...*, sec. 583-84, 539-40.

<sup>160</sup> Hooker, *Jesus...*, 62-64, 74-79, 82-83, 148-50; idem, “Did...”, 94-95, “Of the three words traced to Isa 53, only *πολλῶν* (used there three times) is relevant, and that is a term which is used frequently elsewhere. I do not find this evidence persuasive”; see also Barrett, “The Background...”, 5-6.

<sup>161</sup> Saussure, *Course...*, 114, 128, 123, “A term acquires its value only because it stands in opposition to everything that precedes or follows it, or to both.... The syntagmatic relation is *in praesentia*. It is based on two or more terms that occur in an effective series.”; 127, “What is most striking in the organization of language are *syntagmatic solidarities*; almost all units of language depend on what surrounds them in the spoken chain or on their successive parts.” (Saussure’s italics); for the importance of the syntagmatic relation and associative relation, see Saussure, *Course...*, 111-34.

There are some significant issues: the syntagmatic relation (grammatical structure) of Matthew 20.28b; the function of a syntagmatic element, the conjunction “just as”, in relation to the meaning of “service”, another element; the traceable usage of the “many”, another element. These issues are only treated in a limited way that is helpful in tracing Mt 20.28b to possible passages.

### **#1.1. The Syntagmatic Relation (Grammatical Structure) of “δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον, to give his life a ransom”**

This passage is a very important part in Matthew 20.28. Jeremias compares it with Isaiah 53.10bα, “וְשָׂם הַנְּפֹשׁ יִשְׁתָּן, (you make his life/soul lay down) (a guilt/reparation offering)”. With respect to the grammatical structure of these passages, Jeremias points out, “The further definition of the phrase ‘give’ or ‘take life’ by a predicative accusative is only evidenced in Isa 53.10 MT (נִפְשָׁם), 4 Macc 6.29 (ἀντίψυχον) and Mk 10.45 (λύτρον)”.<sup>162</sup> At the linguistic level, this provides a possibility that there is relationship between Matthew 20.28 (/Mark 10.45) and Isa 53.10-12.

### **#1.2. “Service” and “Just As”**

It is intriguing that while Matthew 20.28 includes the word “διακονέω, to serve”, the LXX does not use it, except its cognates very rarely.<sup>163</sup> However, it is noteworthy that Mt 20.28 starts with “just as, ὥσπερ”. This conjunction relates 20.28 to 20.27 especially in terms of “serve/service”: διακονέω (20.28) and δοῦλος (20.27). Consequently, this connection so enlarges the purview of the idea of “service” here as to include δοῦλος and διακονέω, and thus their cognates.<sup>164</sup> In addition, Mt 20.28 shows that the “service” of Jesus is developed into the sacrifice of his life “τὴν ψυχὴν αὐτοῦ” as a ransom for many. To speak roughly, a ransom in the Old Testament is used for settling a matter.

<sup>162</sup> Jeremias, *New...*, 292 n.3; France, *Jesus...*, 118-19; see also “solecisms” in 2.3.2; cf. Barrett, “The Background...”, 4-5.

<sup>163</sup> See Est 1.10, 2.2, 6.3, 5; Pro 10.4; 1 Macc 11.58; 4 Macc 9.17.

<sup>164</sup> There may be some possible explanations for the relationship between δοῦλος and διακονέω. For the possibility of a semantic shift of either the δουλ- or δαικον- stems, or both by the New Testament times, for the possibility of cultural factors not only for Jews but also for Gentiles in terms of connotations, or for other possibilities, see Watts, “Jesus’...”, 137-39; Beyer, H., “διακονέω, etc.” *TDNT* 2:81; Higgins, A., *Jesus and the Son of Man* (London: Lutterworth, 1964), 42.



Thus, it is desirable to find any instance where one (group), serving other people, (intends to) settle(s) a matter for them even with sacrifice of the life of the one (group).

There are some similar instances: Moses for Israel having committed a great sin; two spies for Rahab just in case; Jonah for the people in the ship; the servant in Isa 52.13-53.12; the youngest of seven sons martyred for the laws of their ancestors, and finally for Israel; Eleazar for God's law, and finally God's people.<sup>165</sup> To speak precisely, the characters in the last two instances, facing martyrdom, pray to God to use their death as atonement for the people's sin, which means that they do not intend to seek for this purpose voluntarily from the first time like Moses. The instance of the two spies lacks a concrete matter to be settled. The case of Jonah does not happen in the context of his service to the people in the ship.

Consequently, there remain two instances: Moses and the servant. With respect to linguistic relationship, Moses is Yhwh's servant (παῖς),<sup>166</sup> which is synonymous with δοῦλος in LXX Isaiah 49.3-6. The servant in LXX Isaiah 53.11 is also described as serving many well (εὖ δουλεύοντα πολλοῖς).<sup>167</sup> Similarly, as McKnight shows, δοῦλος in Mt 20.27 "can clearly evoke עַבְד (e.g., Isa 49.3, 5)",<sup>168</sup> which is true of both instances. While they are Yhwh's servant, they also serve people as related instances show.<sup>169</sup> If these two instances are further compared in terms of linguistic relationship, while the instance of Moses lacks the word "life (חַיָּה/ψυχή)", that of the servant includes it.

### #1.3. "Many"

It is well known that the word "many, πολλοί" in Matthew can be traced to the word "many, רַבִּים" in Isa 52.13-53.12.<sup>170</sup> Hooker also admits that this is "relevant". Yet,

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<sup>165</sup> See Ex 32.30-35; Jos 2.14; Isa 53.10-12; Jon 1.4-16; 2 Macc 7.37-38; 4 Macc 6.27-29, 17.22, 18.4 (in the last two instances, it is difficult to examine the intention of the martyrs, and these instances may be excluded from the class at issue.). In contrast, the instances in 1 Kg 20.39, 42 and Isa 43.4 include characters to give their lives as a matter of duty or to be a beneficiary from it.

<sup>166</sup> See Jos 1.7, 13; 9.24; 11.12.

<sup>167</sup> The LXX seems to translate MT 53.11, "עַבְדִּי לְרַבִּים: my servant (for/to) many" loosely in accordance with its understanding of the whole poem.

<sup>168</sup> McKnight, S., *Jesus and His Death: Historiography, the Historical Jesus, and Atonement Theory* (Waco: Baylor, 2005), 167.

<sup>169</sup> Watts, "Jesus'...", 138, emphasises this point of the servant in reference to Isa 53.12 and other servant songs also.

<sup>170</sup> Davies and Allison, *Matthew...III*, 95-97.

she too easily reduces its value by her comment that the term “is used frequently elsewhere”, and says, “I do not find this evidence persuasive”.<sup>171</sup> However, in order to reduce its value, it is necessary to thoroughly scrutinise the related instances in terms of “thought” or “ideas” also.<sup>172</sup> As she says, the term, “many”, is frequently used approximately 250 to 310 times in the Old Testament,<sup>173</sup> and approximately 235 times in the Apocrypha.<sup>174</sup> When the term functions like a noun,<sup>175</sup> the number of its occurrences decreases.

Anyway, there are only a few instances of “many”, who get benefits from the service of one (group), such as 2 Chronicles 30.17; Isa 53.10-12; Daniel 11.33; 12:3; Malachi 2:6;<sup>176</sup> 2 Maccabees 2.27; 4 Esdras 7.110; 4 Esdras 8.1.<sup>177</sup> However, *the instance(s) of “many” receiving the benefits even at the sacrifice of life, like Mt 20.28b, can be found only in Isaiah 53.10-12.*

#### #1.4. Conclusion

In 5.1.7.A, the present study has attempted to explore the syntagmatic relation and elements of the word “ransom” in Mt 20.28b with the specific purpose of tracing possible passages related to this passage. The present study has found two instances in #1.1; two or one instance(s) in #1.2; eight or one instance(s) in #1.3. *The common instance in all of these linguistic explorations is only Isa 52.13-53.12.* This means that

<sup>171</sup> Hooker, “Did...”, 95.

<sup>172</sup> With respect to the claiming of “verbal similarity between a New Testament passage and an Old Testament”, Hooker, *Jesus...*, 62, 78, herself emphasises **“the affinity” not only in “the language” but also in “ideas” or “thought”**, in addition to traceability “only” to a “particular Old Testament passage”.

<sup>173</sup> The *NJPS* reports 250 times; *NRSV* 270 times; *ESV* 306 times; *NASB* 310 times.

<sup>174</sup> This follows the Apocrypha of the *NRSV*, in which “many” means not only πολλοί but also other words such as πληθος and ικανοί. In addition, the expression, “as many as...”, does not concern πολλοί.

<sup>175</sup> Robertson, *A Short...*, 204-207, includes substantives and adjectives into the class of “nouns”. Turner, N., *Syntax* in Moulton, J.H., *A Grammar of New Testament Greek* 3 (Edinburgh: T&T Clark, 1963), 13-14, views the article with adjectives as substitutes for nouns.

<sup>176</sup> For Yhwh’s covenant with Levi, see Hill, A.E., *Malachi* (AB; New York/London: Doubleday, 1998), 205-206, 220; Verhoef, P.A., *The Book of Haggai and Malachi* (NICOT; Grand Rapids: Eerdmans, 1987), 244-51.

<sup>177</sup> 2 Chr 30.17, “Many who were unclean are consecrated to the Lord by the Levites”; Dan 11.33, “Those who have insight among the people will give understanding to many”; Dan 12:3, “The many will be led to righteousness by some people”; Mal 2:6, “Levi turned many back from iniquity”; 2 Macc 2.27, “To secure the gratitude of many we [the Jews abbreviating the five volumes written by Jason of Cyrene; see 2 Macc 2.23] will gladly endure the uncomfortable toil [for abbreviating them]”; 4 Esd 7.110, “Many others prayed for many”; 4 Esd 8.1, “The Most High made this world for the sake of many”. The last two instances are not found in the Greek, and thus may be excluded from the instances at issue.

*beyond the level of individual words, both the syntagmatic relation and elements of the ransom passage in Mt 20.28b can together be traced only to Isa 52.13-53.12 even at the linguistic level.* Therefore, it can almost be said that “the language and ideas found in” Mt 20.28b “have come from, and *could only come from*, that particular” poem, to borrow Hooker’s words.<sup>178</sup> Consequently, this results in supporting Jeremias’ assertion, “It [the ransom saying (Mark 10.45 par. Matt 20.28)] relates word for word to Isa 53.10f., and indeed to the Hebrew text”, although he does not explain it in detail.<sup>179</sup>

Here, the present study, on the basis of the relationship between Isa 52.13-53.12 and Isaiah 54, attempts to concretely investigate the relationship between the work of the servant in Isa 52.13-53.12 and the redemption in Isaiah 54 according to the structural elements of redemption. Next, the meaning of λύτρον in Matthew is explored in three ways: analysis according to structural elements; linguistic relationship with Isa 52.13-53.12; possible reasons for using λύτρον instead of a Greek equivalent to ἠψῆ in Isa 52.13-53.12.

#### **5.1.7.B. The Meaning of λύτρον in Matthew at the Level of Depth Grammar and Its Traceability to Isa 52.13-53.12 via Isa 54**

The aim of this study here is to explore the meaning of λύτρον at the level of depth grammar and to examine whether or not the λύτρον can be traced to the ἠψῆ in Isa 52.13-53.12 via Isa 54. For this, this study analyses the use of λύτρον, that is, the surrounding of the word, in Matthew (#1 in this section) and then the surrounding of redemption in Isa 54 (#2 in this section).

In tracing the λύτρον to the ἠψῆ, the latter analysis is important for several reasons. First, Isa 54 is connected to Isa 52.13-53.12 in some way (for evidences, see #2 in this section). Second, particularly Isa 54 appears to understand the work relating to the ἠψῆ in a redemptive surrounding (structure) (see #2 in this section). This provides not only an example that the ἠψῆ can be understood in a redemptive surrounding, but also data for an analysis of the ἠψῆ in Isa 52.13-53.12 in the redemptive surrounding. Third, via this analysis of the work relating to the ἠψῆ in the redemptive surrounding, which will be obtained from analysing Isa 54 at the level of

<sup>178</sup> Hooker, *Jesus...*, 62.

<sup>179</sup> Jeremias, *New...*, 292-93 and n.3 in 292.

depth grammar, the λύτρον in Matthew can relatively easily be traced to the מִשְׁכָּן in Isa 52.13-53.12 as well as securing the supporting kind of example in Isa 54.

### **#1. Exploration of λύτρον in its Surrounding (Structural Elements)**

The word and idea of “ransom” basically appears in the redemptive activity or process in the Old Testament. The idea of such activity or process is generally related to such words as “לָאָה”, “פָּדָה”, or “כָּפַר”.<sup>180</sup> The idea is basically expressed in their language games or surroundings such as some structural elements: the situation from which the object needs to be restored or freed; the redeemer to pay back; the object to be redeemed or freed; the other party to be compensated or to receive the ransom; the ransom as means or price to be paid.<sup>181</sup> These structural elements show the distinctiveness of each redemptive process. Consequently, the analysis according to these elements is well expected to show the distinctive use of the λύτρον in Matthew.

#### **#1.1. The Ransom as Means or Price to be Paid**

As Jesus clearly says in Mt 20.28, the “life” of Jesus is used for a ransom, which is taken for settling a matter, to speak roughly.

#### **#1.2. The Object to be Redeemed**

The object to be redeemed is “many”. However, with respect to the identity of the “many”, Dowd and Malbon view the “many” as people under “tyrants”. Their view is based on Jesus’ mentioning of the gentile rulers and great men ruling the gentiles in the immediate context.<sup>182</sup> They seem to think that the rulers and great men are tyrants.

However, in the immediate context, 20.17-28,<sup>183</sup> Jesus, responding to the indignation of ten disciples, teaches the twelve disciples the nature of true leadership

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<sup>180</sup> Although they trace only “לָאָה” and “פָּדָה”, Mounce, W.D. et al (eds.), *Complete Expositor Dictionary of Old and New Testament Words* (Grand Rapids: Zondervan, 2006), 559, “Ransom” and 566, “Redeem”, provide a good explanation. In Isa 35.9-10 “לָאָה” is parallel with “פָּדָה”; in Ps 49.7-8 [Heb 8-9] the impossibility of “פָּדָה” (redeem) is repeated and explained with “כָּפַר” and “פָּדָה”; in Ex 21.30 “כָּפַר” is parallel with “פָּדָה”; see also Ex 30.12-16.

<sup>181</sup> These structural elements are found not only in legal and social cases such as in Lev 25.23-55, but also in divine cases such as in Isa 43.1-4, 52.3-6. This reinforces the argument of Ringgren, H., “לָאָה, etc.”, *TDOT* 2:352-53: “Still it must be acknowledged that nuances of meaning from the legal and social realm play a role in the religious”.

<sup>182</sup> See Mt 20.25; Dowd and Malbon, “The Significance...”, 279-83; 293-94.

<sup>183</sup> This passage (or Mk 10.32-45) is seen as a unit by Watts, R., “Jesus’ Death, Isaiah 53, and Mark 10.45”, in Bellinger and Farmer (eds.), *Jesus...*, 136-37; Dowd and Malbon, “The Significance...”,

with “a negative example”<sup>184</sup> and the right way to fulfil it. Consequently, this example is not intended to identify the people who are to be served.

In order to identify the “many”, it is better to explore the meaning of the “many” in the whole narrative of Matthew. In Matthew, “many” appears at least 11 times and means a multitude of people, explicitly or implicitly in contrast to few people (ὀλίγοι).<sup>185</sup> If this word is a Semitism, it may mean “all”.<sup>186</sup> The meaning of the “many” or “all”, for whom Jesus is to give his life as a ransom, ultimately transcends all the classifications of human beings including social classes, shown in his great commission in 28.18-20. In this respect also, the argument of Dowd and Malbon for ruled gentiles is not likely. Hence, the “many”, the object to be redeemed, covers peoples of the world.

### **#1.3. The Redeemer as a Helper to Solve the Related Problems by Paying Back**

It is a significant question who ultimately wants to pay Jesus’ life as a ransom. In the immediate context, Jesus says that he will be delivered to the chief priest and scribes (20.18). The passive voice of the verb related to Jesus’ death is understood as divine action.<sup>187</sup> This is reinforced by other instances of the passive voice, passages using δεῖ, and passages emphasising God’s plan in the Old Testament, which are mentioned by Jesus in relation to events towards or including his death.<sup>188</sup>

Consequently, God wants to pay the ransom, that is, Jesus’ life, voluntarily given by Jesus himself, like the servant in Isa 52.13-53.12. This means that God is the redeemer to pay Jesus’ life as the ransom.

### **#1.4. The Other Party to be Compensated or to Receive the Ransom**

Another important question is: who needs to be compensated or to receive the ransom? In the immediate context the chief priests and scribes will receive Jesus, but will deliver him to the Gentiles. Anyway, neither the chief priests and scribes nor

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279; Nolland, *Matthew*..., 55-56; Osborne, *Matthew*, 45.

<sup>184</sup> Collins, “Mark’s...”, 546.

<sup>185</sup> Mt 7.13-14; 22.14; 7.22; 8.11; 12.15; 15.30; 12.15; 24.5 (2\*); 24.10; 27.53.

<sup>186</sup> Jeremias, J., *New Testament Theology* (London: SCM, 1971), 291; Hooker, *Jesus*..., 78-79.

<sup>187</sup> See Osborne, *Matthew*, 738; Dowd and Malbon, “The Significance...”, 275 n.13.

<sup>188</sup> Mt 17.22, 26.2 (passive voice); 16.21-23 (δεῖ); 26.54 (δεῖ, the divine plan in the Old Testament); 26.24 (the divine plan in the Old Testament).

Gentiles in Matthew are described as the party having the right to receive the ransom, Jesus' life.

For this issue, although Dowd and Malbon oddly do not pay attention to the "cup" (20.23) which Jesus is destined to drink in the immediate context, the cup seems significant for this issue. Even in the immediate context, Mt 20.17-28, it is significant. First, Jesus' saying of the cup (20.23) is encapsulated by his sayings about death: 20.18-19 and 20.28. Second, Jesus' question, "Can you [the sons of Zebedee] drink the cup that I am to drink?", is not directly related to the answer to their request. Nevertheless, he mentions it. This means that it is Jesus' significant intention to direct the concern of the two disciples (and their mother) and so of the remaining disciples towards the issue symbolized by the "cup".

However, the immediate context does not explain the meaning of the "cup", except implying that to drink the "cup" is difficult to welcome. In the whole narrative of Matthew, the word "cup" occurs 8 times, but the unwelcome "cup", which is to be drunken by Jesus, appears only in Mt 26.39, 41 (pronoun). This passage is part of Jesus' prayer, with his soul grieved to the death, just before he is to be arrested and killed on the cross. Mt 26.36-46, the immediate context of the prayer, shows that it is God's will for Jesus to drink the cup, which is confirmed in the following passage, 26.47-56.

This raises a question, why God wants Jesus to drink the cup, that is, ultimately to be killed on the cross. Here God's will is connected with his divine plan or purpose,<sup>189</sup> which also implies that he may have the reason for Jesus' death on the cross. To trace such plan or reason calls for exploring the meaning of the "cup" in the Old Testament. When the unwelcome "cup" occurs in the Old Testament, it ultimately concerns God's wrath incurred by human TIS.<sup>190</sup>

This means that the "cup" in Mt 26.36-46 is related to Yhwh's wrath<sup>191</sup> incurred by the TIS of people, specific or general (relating to "many" or "all"; see #1.2 in this section). Consequently, Yhwh is revealed as the victim of people's TIS.

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<sup>189</sup> France, *Matthew...*, 1005; Osborne, *Matthew*, 979-80.

<sup>190</sup> See Ps 75.9 [Eng. 8] (the wicked); Isa 51.17-23 (Jerusalem, the tormentors of Jerusalem); Jer 25.15-29 (God's appointed nations to deserve punishment), 49.12 (Edom to deserve punishment), 51.7 (Babylon, a golden cup of Yhwh, as a means to punish nations); Lam 4.21-22 (Edom committing sins); Eze 23.31-35 (Oholibah of lewdness and harlotries); France, *Matthew...*, 758, 1005; Nolland, *Matthew...*, 1099, 820-21.

<sup>191</sup> Nolland, *Matthew...*, 1197, "the cup which his [Jesus'] Father has given to him to drink"

Yhwh's justice needs to be satisfied in his relationship with the people. In this case, paying back can be used as *a way to satisfy God's justice in relation to the victim* (see #2.5 in this section). Thus, Yhwh, whose wrath was incurred by the people's TIS, is the other party to be compensated and to receive the ransom.

### **#1.5. The Situation from which the Object Needs to be Restored or Freed**

Dowd and Malbon argue, "The implied author of Matthew seems to know that λύτρον simply has nothing to do with forgiveness of sin and so counts on its meaning being controlled by the frame with which he surrounds it."<sup>192</sup> For them, Jesus ransoms "the many" from "their great ones who are tyrants over them" and "those whom they recognize as their rulers [who] lord it over them ([Mark] 10.42[//Mt 20.25])."<sup>193</sup> This implies that they argue that there is difference between the work of the servant in Isa 52.13-53.12 and that of Jesus in Matthew in terms of "the nature of that benefit".<sup>194</sup> However, the conclusion of #1.4 in this section rejects this argument. As the conclusion shows, the "many" need to be restored or freed from their responsibility for their TIS and the resultant wrath of Yhwh. This is reinforced by passages in Matthew.

First, with respect to "their TIS", Jesus says in Mt 26.28 (cf. Mk 14.24//Lk 22.20) that the cup at his supper is his blood poured out "for many for forgiveness of sins (περὶ πολλῶν...εἰς ἄφεσιν ἁμαρτιῶν)" (This "for forgiveness of sins" is unique to Mt 8.16-17 in Synoptics, and understood to be emphasised). Here "sins" are understood as used in a general sense, and do not exclude "transgressions" or "iniquities", for there is no Matthean passages where the former "sins" is used in contrast to the latter. In addition, Mt 1.21 also reveals that Jesus will save his people from their sins.

Second, with regard to the resultant wrath of Yhwh, attention needs to be paid to Jesus' mission on the basis of John the Baptist, as revealed in Mt 3.1-17. Here,

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<sup>192</sup> Dowd, S. and Malbon, E., "The Significance of Jesus' Death in Mark: Narrative Context and Authorial Audience", *JBL* 125 (2006), 293.

<sup>193</sup> Dowd and Malbon, "The Significance...", 281, 293-94.

<sup>194</sup> Dowd and Malbon, "The Significance...", 283; With their method of "intratextual or narrative analysis" idem, "The Significance...", 271-72 and n.2, they want to differentiate their approach from such scholars as Collins and Watts: Collins, A.Y., "Finding Meaning in the Death of Jesus", *JR* 78 (1998), 175-96; Watts, *Isaiah's...*, 349-62; these are seen by them as addressing "intertextual arguments somewhat to the neglect of intratextual or narrative analysis"; cf. Collins, A.Y., "Mark's Interpretation of the Death of Jesus", *JBL* 128 (2009), 546-49, explains the meaning of λύτρον in the Old Testament and in the cultural context of the evangelist and his audience.

John, as the one to make the way of the Lord, warned of “God’s wrath to come”.<sup>195</sup> Thus, it can be said that Jesus’ mission presupposes the wrath of God, which the “many” have faced. In addition, as some scholars mention on Mt 27.45, it is likely that the “supernatural darkness at midday” at the crucifixion of Jesus denotes “God’s wrath”.<sup>196</sup>

Therefore, the situation of the “many” concerns their responsibility for their TIS or sins in a broad sense and the resultant wrath of Yhwh.

### #1.6. Conclusion

In #1, this study has succinctly analysed the meaning of the λύτρον in Mt 20.28 at the level of depth grammar, that is, its use in its surrounding (structural elements). This study will attempt to trace each of the results to the related element of the work relating to the נַפְשׁ in Isa 52.13-53.12 via an analysis of Isa 54 in the next #2.

### #2. Exploration of the Redemption in Isa 54 in relation to נַפְשׁ in Isa 52.13-53.12 and then λύτρον in Mt 20.28

Unlike earlier commentators, recent scholars argue for the “connection” between Isa 52.13-53.12, and Isa 54.<sup>197</sup> There are several elements, which show a close relationship between Isa 52.13-53.12 and Isa 54: the expression of anonymity;<sup>198</sup> the common themes;<sup>199</sup> the tendency of servant songs to have a “tailpiece” respectively;<sup>200</sup> the locus necessary to explain the shift in atmosphere between

<sup>195</sup> Osborne, *Matthew*, 113; France, *Matthew...*, 110; Nolland, *Matthew...*, 143.

<sup>196</sup> Jeffery, Ovey and Sach, *Pierced...*, 71-72, refer to Isa 13.9-11; Joel 2.31; Amo 5.18-20; Zep 1.14-15; for the eschatological significance of this darkness, see Beaton, “Isaiah...”, 74-75; Allison, D.C., *The End of the Ages Has Come: An Early Interpretation of the Passion and Resurrection of Jesus* (Edinburgh: T&T Clark, 1987), 26-30; Moo, *The Old...*, 342-44, introduces various views, but underlines its eschatological significance; Nolland, *Matthew...*, 1203-205.

<sup>197</sup> See Childs, *Isaiah*, 426.

<sup>198</sup> Miscal, P., *Isaiah* (Sheffield: JSOT Press, 1993), 125, “an unnamed man” and “an unnamed woman”; Goldingay, *The Message...*, 463-64, designates that the servant, the woman, the covenanted people and the invited hungry and thirsty in 54.17b-55.13 are all unnamed and unidentified.

<sup>199</sup> Childs, *Isaiah*, 426, 430, “seed” (53.10//54.3); “the many” (52.14-15, 53.11-12//54.1); “righteousness” (53.11//54.14); “peace” (53.5//54.10); Motyer, *The Prophecy...*, 445 sees the “many” and “seed” as two key words; Paul, *Isaiah...*, 415, calls these “common phraseology”, and adds, “nations” (52.15//54.3) and a similar phrase in Hebrew (53.3ba//54.8a).

<sup>200</sup> Motyer, *The Prophecy...*, 443-45, points out that the first two servant songs are accompanied with “tailpieces” concerning “divine confirmation” of the “task” of the servant and “promises of its success (42.5-9; 49.7-13)”. Likewise, the third and fourth songs are accompanied with “invitations to respond to the Servant and what he has done” (“50.10-11” [and chapters 54-55]). In chapters 54-55, “response” is central: “to sing (54.1), to enlarge the tent (54.2), to come to the banquet (55.1), to seek the Lord (55.6)”. This may be reinforced by Childs. According to Childs, *Isaiah*, 430-31, in Isa 52.13-53.12, the suffering servant has been promised “a posterity” and “the fruit of his labour”. Owing to him “many were to be accounted righteous (v. 11)”. On this promise, 54.17 is based. The “suffering



passages before and after Isa 52.13-53.12,<sup>201</sup> the correlative motifs,<sup>202</sup> the identical initiative and success of Yhwh in solving the related problem. These reasons imply that there is a certain concrete relationship more than what is simply called a close relationship. Especially the correlative motifs and the identical elements of Yhwh based on the other remaining reasons strongly suggest that there is a certain concrete relationship between Yhwh, the servant and the woman.

In such a relationship (though preliminarily examined), Yhwh begins to concretely introduce himself to the woman in Isaiah 54.5-8 after Isa 52.13-53.12 with six titles: “your Maker”, “your husband”, “the Lord of hosts”, “the Holy One of Israel”, “your Redeemer” and “the God of all the earth”. Here the present study focuses on the three titles and finally the last one: “your Maker”, “your husband” and “your Redeemer”. This is because Yhwh underlines his relationship with her with these titles more directly than with other titles, as is evident from certain features.

First, Yhwh adds the word “your” (female, singular) only to each of these titles, which underscore his close relationship with the woman. Second, his titles, “Maker”, “husband” and “Redeemer” are relational terms, and presuppose relations respectively based on his activity for her and/or position related to her. Third, all of these titles, unlike others, take the grammatical form of participle, which is “in some way connected with an *action* or *activity*”.<sup>203</sup> Therefore, it can be said that the titles emphasise the relationships that the woman was\* made by Yhwh, is\* (to be) his wife,<sup>204</sup> and is\* (has been) redeemed.<sup>205</sup> In addition, only the last title, “your

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innocent one” in Isa 52.13-53.12 is viewed as “having his life, in some way, extended and incorporated through his suffering by those who are now designated ‘the servants of the Lord’”, that is, “the bearers of the true faith” in the coming generation. In 50.10 all were challenged to “respond obediently to the voice of the servant”. In Isa 52.13-53.12 they have responded “in a confession” that through the servant’s suffering they have been “made whole”. They now will be given “their vindication from God”.

<sup>201</sup> Oswalt, J., *The Book of Isaiah: Chapters 40-66* (NICOT; Grand Rapids/Cambridge, U.K.: Eerdmans, 1998..., 413, supposes that if one eliminates the poem of 52.13-53.12 and attempts to read 54.1 directly after 52.12, one finds it hard to explain “the change of atmosphere”; Similarly, Orlinsky, “The So-called...”, 21-22.

<sup>202</sup> Goldingay, *The Message...*, 466, succinctly provides the correlative motifs between the male servant and the female woman: as he is “the object of contempt”, so she is “the object of shame”; as he is “to be exalted”, so she is “to be beautified”; as he will “see offspring”, so will she; as he will “confound the nations and gain them as spoil”, so she will “dispossess nations and settle towns they abandon”; as he “brings about *šālôm*”, so she will “enjoy a *šālôm* covenant”. Here one motif may be added: as he will justify “רַבִּים” (the/-) many, so she will be established in righteousness “צְדִיקָה”.

<sup>203</sup> GKC, §116a (their italics).

<sup>204</sup> Therefore, Goldingay, *The Message...*, 528, pays attention to this grammatical point, and cautiously translates this title as “the one who marries you”, implying that “Yhwh is now marrying this woman (so she is widowed or divorced)”.

<sup>205</sup> Thus, it is possible for the NJPS to translate 54.5b as “The Holy One of Israel will redeem you”.

Redeemer”, has the fourth further emphasising point: this title is repeated in 54.8, in the shortest distance in comparison with the same title in the whole of Isaiah.<sup>206</sup> In other words, more than other emphasised relationships, Yhwh intends to greatly highlight the relationship that she is\* (has been) redeemed, which presupposes the related activity or process of paying back. This can be reinforced by the tendency that whenever the word “Redeemer” occurs in Isaiah, the situation or region from which such activity or process of redemption is needed is shown directly or indirectly. This usually happens before or after the “Redeemer”, and once both before and after it together.<sup>207</sup>

As explained in #1 in this section, the idea of such activity or process is generally related to such words as “גאל”, “פדה”, or “כפר”, and this idea is basically expressed in their language games or surroundings such as some structural elements. These structural elements show the distinctive use of the words and ideas in each redemptive process.

Consequently, the analysis according to these elements, though in a different order from the previous analysis for the sake of convenience, is expected to show the distinctiveness of the redemptive process related to Isa 54.5-8. This analysis, with the causality analysis in 5.2, will contribute to an analysis of the work relating to the מִשְׁפָּחָה in Isa 52.13-53.12 in its redemptive surrounding. The result will be examined in relation to the results of the analysis of the λύτρον in Matthew.

### **#2.1. The Situation from which the Object Needs to be Restored or Freed**

To show the distinctiveness of the redemption of the woman, a question needs to be answered: “From what situation is\* the woman redeemed?”<sup>208</sup> As mentioned

<sup>206</sup> As the nearest instances, “Redeemer” occurs twice in Isa 44.6 and 44.24 (the distance of 18 verses), and in 49.7-49.26 (the distance of 19 verses), but there are changes in themes between the titles.

<sup>207</sup> In Isaiah, this title occurs 11 times except Isaiah 54.5-8: the situation (referred to in the parenthesis) before the “Redeemer”—Isa 41.14 (41.11-12: see the overlap of “help” and “Redeemer” in 41.13-14); 49.26b (49.24-26a); 59.20 (59.18-19); 60.16 (60.14); the situation after the “Redeemer”—Isa 43.14a (43.14b); 44.6a (44.8: see Goldingay, *The Message...*, 236, “Formally the exhortation links with the messenger formula of v.6a rather than....”); 44.24 (44.26-28); 48.17 (48.18-20); 49.7 (49.12); 63.16 (63.17-19: see Oswalt, *The Book...*, 613, “Can he [Yhwh] now afford to allow his people to go unredeemed? Can he continue to allow them to be held in bondage by their sin and unrighteousness?”); the direct or indirect mentioning of sin or justice can also be found in Isa 59.15-20; 48.17-20; the situation before and after the “Redeemer”—Isa 47.4 (47.1-3, 5-15).

<sup>208</sup> There are various situations from which redemption is sought: the situation of economic difficulties (Lev 25.23-34, 47-55; Rut 4.8-9); the situation of family difficulties (the succession of the generation of the deceased—Rut 4.9; avenging the murdered relative—Num 35.12; avenging the relative killed by an ox or demanding a ransom for it—Ex 21.29-32); the situation of the battle (Ps

above, whenever the word “Redeemer” occurs in Isaiah, the situation or region from which the redemption is needed is shown directly or indirectly. This usually occurs before or after the “Redeemer”, or in both sides of it.

Therefore, the answer to the introductory question is likely to be found before or after “your Redeemer”. In this respect, especially Isaiah 54.5-8, encapsulated by the repeated “your Redeemer”, is the most important passage for finding the answer. According to the encapsulated passage, Yhwh, the Holy One of Israel, was angry with the woman. This means that unless it is natural for the holy Yhwh to get angry without cause, she did something wrong, which so incurred his wrath as to reject and forsake her. This is because his holiness is “in antithesis to the sinfulness of the people”, as Procksch says in reference to Isaiah 41.14 and 54.5.<sup>209</sup>

This can be confirmed by the immediate context that she was rebuked by Yhwh (54.9) and became widowed (54.4). In other words, she was unrighteous, in view of the fact that she needed to be established in righteousness (54.14). In addition, in Isaiah 50.1, seen as related to Isa 54.5-8,<sup>210</sup> Yhwh mentions the people’s “iniquities” and “transgression” in explaining Yhwh’s putting away the mother of the people and having sold the people. Besides, this people are not unrelated to “sins” (43.22-24). Thus, all of these can be described as the woman’s TIS. Consequently, the problems which she has faced are her TIS, and its result, Yhwh’s wrath.<sup>211</sup> This is reinforced by the relationship between redemption and people’s TIS in Isaiah,<sup>212</sup>

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55.18); the situation of international bondage (Isa 43.3-4); the situation of a substitutionary offering for the first-born of man and beast (Ex 13.12-15; 34.20; Num 18.15-17); see Procksch, O., “λύω, etc.”, *TDNT* 4:328-35; Mounce, *Complete*..., 559, 566; *TWOT*, 300, “לָאָס”; 1734, “פָּדָה”; 1023a, “נָפַח”; Fausset, 2973, “redeemer”; 2960, “ransom”; Ringgren, “לָאָס...”, 352, classifies five groups in “secular” cases.

<sup>209</sup> Procksch, “λύω, etc.”, 330, “He will be its [Israel’s] Redeemer (41.14; 54.5) as He was its Creator.... For by His very nature the Holy One of Israel is in antithesis to the sinfulness of the people.”

<sup>210</sup> Blenkinsopp, *Isaiah* 40..., 360-63, sees Isa 54.5-8 as related to Isa 50.1; Motyer, *The Prophecy*..., 447, as related to Isa 50.1-3; Goldingay, *The Message*..., 467, as related to Isa 49.14-50.3 and 51.17-52.2; esp. in Isa 50.1, the people’s “iniquities” and “transgressions” are mentioned; Oswalt, *The Book*..., 419, “the depths of her sins against her husband”;

<sup>211</sup> For the cases of Yhwh’s angry with his people because of their sin in a general sense, see 42.24-25, 64.5 [Heb 64.4] (they sinned); 57.17, 64.9 [Heb 64.8] (their iniquity); 5.18-25, 9.8-12, 13-17, 18-21, 10.1-4 (their evil doings).

<sup>212</sup> **Isa 44.22-23**—redemption from transgressions and sins; see North, *The Second*..., 142, “Here the word [redemption] has taken on a deeper meaning [than that of Israel from Babylon], that of redemption from sin and guilt”; Goldingay, *The Message*..., 248, “The two [the elimination of sin and the fact of restoration in the parallelism] interpret each other. Yhwh ransoms Israel from its wrongdoings (Ps 130.8, *pādā*)”; Oswalt, *The Book*..., 188. **Isa 59.20**—the close relationship between the Redeemer and people repenting transgressions; see Motyer, *The Prophecy*..., 492, “The mighty act of redemption works morally through repentance”. **Isa 35.8-10**—the contrast between the redeemed/ransomed and the unclean in relation to passing over the Way of Holiness (see also Isa

and Motyer's view that the redemptive situation concerns "his [God's] people's needs in relation to his own wrath and alienation".<sup>213</sup>

As will be explored in 5.2, Isa 52.13-53.12 reveals almost the same situation. The problem of peoples including Israel is TIS, because of which the "we" acknowledged that they deserved to be "pierced through" and "crushed". Yet, Yhwh's wrath caused by the TIS appears in his punishment on the righteous servant, because he bears the TIS. This process can easily be traced in Isa 53.5a and 10a: "Yet *he* was pierced through because of our transgressions, crushed because of our iniquities"; "Yet *Yhwh* desired to crush him <whom> he made sick".

Consequently, there is correspondence between the "many/peoples" including Israel in Isa 52.13-53.12 and the woman in Isa 54 in that they face the same problematic situation: their TIS and its result, Yhwh's wrath. Hence, the situation of the "many" in Matthew (see #1.5 in this section) can be traced to that of "many/peoples" in Isa 52.13-53.12, and thus is a linker to Isa 52.13-53.12.

## **#2.2. The Redeemer as a Helper to Solve the Related Problems by Paying Back**

In Isa 54.5-8, the redeemer is clearly identified as Yhwh, who takes the initiative in solving the woman's problems. Such initiative does not depend upon her merit, but upon his great compassion on her with everlasting love, as revealed in the passage. This means that he does not want to place the responsibility on her. This intention is implied in the idea of redemption.

As will be explored in 5.2, Yhwh in Isa 52.13-53.12 also takes the initiative in treating the problems of "many/peoples" including Israel, and solves these problems with the servant's sacrifice. In other words, this sacrifice is used in order for Yhwh as a helper not to place the responsibility on "many/peoples" including Israel. This intention can be read in his preparing the device of the servant's sacrifice.

Therefore, in this respect, there is correspondence between Isa 52.13-53.12 and Isa 54 in that the redeemer in Isa 54.5-8 is the same as Yhwh in Isa 52.13-53.12.

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49.7, "Yhwh//the Redeemer of Israel//his Holy One"). **Isa 62.12**—the holy people//the redeemed of Yhwh//sought out, a city not forsaken). In addition, **Ps 130.8** (Heb 129.8: redeem Israel from all his iniquities); **Ps 34.22** (Yhwh redeems the souls of the servants, and none of those who take refuge in him will be condemned).

<sup>213</sup> Motyer, *The Prophecy...*, 448.

Accordingly, the “redeemer” implied in Matthew (see #1.3 in this section) can be traced to Yhwh in Isa 52.13-53.12, and thus is another linker to Isa 52.13-53.12.

### **#2.3. The Object to be Redeemed or Freed**

In Isa 54.5-8, the object to be redeemed is the woman, seen as “Zion/Jerusalem”, that is, Israel, (see Isa 54.1-8; the introductory part to #2 and their references in this section). In Isa 52.13-53.12, the object to be freed from the problematic situation is the “many/peoples” including Israel.

Therefore, it can be said that there is correspondence in these two passages in that the

object in Isa 52.13-53.12 includes Israel, who is the same as the woman in Isa 54, the object to be redeemed or freed. Consequently, the “many” as the object to be redeemed in Matthew (see #1.2 in this section) can be traced to that in Isa 52.13-53.12, and thus is one of the linkers to Isa 52.13-53.12.

### **#2.4. The Other Party to be Compensated or to Receive the Ransom**

In Isa 54.5-8, Yhwh’s wrath has been incurred by the woman’s TIS. Thus, Yhwh is revealed as the victim of the immorality of the woman *as his wife* as implied in 54.4-8; or more fundamentally as the victim of her TIS to defy his glorious presence (literally, to provoke the eyes of his glory) as in Isa 3.8. Either way, Yhwh’s justice needs to be satisfied in his relationship with her. In this case paying back can be used as *a way to satisfy God’s justice in relation to the victim*, as will be shown in #2.5. Thus, Yhwh, whose wrath was incurred by the woman’s TIS, is the other party to be compensated<sup>214</sup> and to receive the ransom.<sup>215</sup> In Isa 52.13-53.12, the אָשָׁם is to be

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<sup>214</sup> For the relationship between “God’s wrath” and כָּפַר, see Milgrom, *Leviticus 1...*, 708, mentioning the relationship between כָּפַר נֶפֶשׁ and כָּפַר in the instances of Ex 30.12 and Num 35.31-33, “Therefore, there exists a strong possibility that all texts that assign to כָּפַר the function of averting God’s wrath have כָּפַר in mind.” He reinforces his argument with Num 1.53, 8.19, 18.22-23, 3.32, 25.10; 2 Sam 21.3-6; Isa 47.11; Ex 32.30-34. His argument is probable, except his understanding of all the verb כָּפַר here as “to ransom” sharply distinguished from “to atone”, unlike his *Leviticus 17-22* (AB; New York/London/et al: Doubleday, 2000), 1476.

For the relationship between “God’s wrath” and “atonement”, see Peterson, D., “Atonement in the Old Testament”, in Peterson, D. (ed.), *Where Wrath and Mercy Meet: Proclaiming the Atonement Today* (Carlisle: Paternoster, 2001), 8-15; Jeffery, S., Ovey, M. and Sach, A., *Pierced for Our Transgressions: Rediscovering the Glory of Penal Substitution* (Nottingham: IVP, 2007), 45-48.

<sup>215</sup> There is another instance when Yhwh receives a ransom: Ex 30.12-16 (a ransom for his soul כָּפַר נֶפֶשׁ). This instance is also viewed as related to Yhwh’s wrath not only by Milgrom as in the previous note but also by Motyer, A., *The Message of Exodus* (Leicester: IVP, 2005), 282, “The payment of money could effect a ransom (12a), avert divine wrath (12b) and make atonement (15-16)”; for the

received by Yhwh, who is the victim of the TIS of the “many/peoples”. In addition, it is usual for Yhwh to receive the  $\text{נֶפֶשׁ}$  in the Old Testament.<sup>216</sup>

Therefore, there is correspondence between Isa 52.13-53.12 and Isa 54 in terms of the other party to be compensated or to receive the ransom. Hence, Yhwh as the other party to be compensated and to receive the ransom in Matthew (#1.4 in this section) can be traced to Yhwh in Isa 52.13-53.12, and thus is another linker to Isa 52.13-53.12.

### **#2.5. The Ransom as Means or Price to be Paid**

Generally, in redemptive process, “silver” or “gold” is “usually” used as the means of paying back or the price.<sup>217</sup> However, there are at least three ways of paying back: positively, negatively, and freely.<sup>218</sup> While all of these ways are not entirely free from God’s justice,<sup>219</sup> especially the negative way of the paying back such as Numbers 35.19-21 or Exodus 6.6 shows *a way to satisfy God’s justice in relation to the victim*. Exodus 21.28-32 suggests that even the desire of the victim’s party may be respected. The means used for paying back is ransom, one of the characteristics in redemption. Therefore, even in the case of no payment the ransom is mentioned as in 52.3 near to 54.5-8.

However, it is difficult to find the term “ransom” in Isa 54.5-8. The reason may be one of three possibilities: this redemption, almost like “save” ( $\text{נִשְׁמַר}$ ), is not concerned with the idea of ransom; this redemption, identical with that in 52.3-6, does not need to pay back; if both of these reasons are unlikely, the remaining reason is possible, namely that this redemption presupposes the sacrifice of the servant in

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relationship between “ransom” and “atonement” in this instance, see Childs, B.S., *The Book of Exodus* (Philadelphia: Westminster, 1974), 521, “atonement money from the Israelites ... in order to make atonement for yourselves”; Meyers, C., *Exodus* (Cambridge: Cambridge University Press, 2005), 250, “‘purgation’ [NRSV, atonement] money”.

<sup>216</sup> The case in 1 Sam 6.1-12 shows that even the Philistines offer  $\text{נֶפֶשׁ}$  to Yhwh.

<sup>217</sup> Ringgren, “ $\text{לֶאֱמֹנָה}$ ...”, 353.

<sup>218</sup> For the “positively”, see Rut 3.9-13, 4.1-12; Lev 25.23-34, 47-55; Isa 43.1-4; for the “negatively”, see Num 35.19-21, Dt 19.6, paying back negatively in the case of avenging a murder; Ex 6.6 paying back with judgments in the case of Exodus (“with an outstretched arm and with great judgments”: here both “ $\text{בְּ}$ ” may be instrumental); for the “freely”, see Isa 52.3, “you will be redeemed without money”.

<sup>219</sup> Compare three cases of homicide: Num 35.16-21 (the responsibility of the blood avenger  $\text{גֹּאֵל הַדָּם}$  in case of intentional murder); Num 35.22-28 (the limited right of the blood avenger in case of unintentional murder); Ex 21.28-30 (the availability of a ransom by the demand of the victim’s party). Even the directions of the second and third cases are understood as instituted insofar as they are not contradictory to God’s principle of justice in Ex 21.22-25, Num 29-31 (see Motyer, *The Prophecy...*, 332, “the equivalence between crime and punishment (Ex 21.23)”).

the previous poem as ransom which has been paid back, or results from applying the sacrifice as ransom to the woman in a different context.

**#2.5.1. This Redemption, almost like “Save” (ישע), is not concerned with the Idea of Ransom.**

In Psalm 106.10, “redeem” is paralleled with “save” and the idea of ransom cannot be found. This shows that “redeem” may be used almost like “save”. Thus, the redemptive process in Isa 54.5-8 may be understood as saving process without any relation to the idea of ransom.

However, Isa 43.1-4 shows strong concern at the idea of “ransom”, and this concern appears again in 52.3-6. In the latter passage, the verb “redeem” is used in the clear consciousness of the idea of “ransom”. 52.3-6 pertains to the passage, which is just before Isa 52.13-53.12 and thus very near to 54.5-8. In addition, in 54.5-8 Yhwh emphasises himself as “Redeemer” not only by the addition of “your” to the “Redeemer” but also by the repetition of “your Redeemer” in 54.5 and 54.8. In the whole of Isaiah, Yhwh does not elsewhere emphasise the importance of himself as the Redeemer (by) so soon within the same passage, as mentioned above. If the usual redemptive process were not included in this passage, the former or the latter “your Redeemer” would likely be changed into “your Saviour”, and the two phrases would be paralleled with each other as in Isa 60.16 and Psalm 106.10.<sup>220</sup>

**#2.5.2. This Redemption is Identical with that in 52.3-6, and does not need to Pay Back.**

This seems possible, because the redemption in both passages has the same redeemer (Yhwh) and the same object to be redeemed (Israel). However, the nature of the redemption in 52.3-6 is different from that in 54.5-8 in two respects. First, the redemption in 52.3-6 concerns the situation of international socio-political bondage, while the redemption in 54.5-8 involves the situation of the woman’s TIS, and its result, Yhwh’s wrath as explored in #2.1. Second, the other party to be compensated or to receive the ransom in 52.3-6 is supposed to be the oppressors described as the Assyrian people. However, the other party in 54.5-8 is Yhwh as explored in #2.4. Therefore, it is not plausible to identify the redemption in 54.5-8 with that in 52.3-6.

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<sup>220</sup> However, although “your saviour (מושיעך)” appears in Isa 43.1-4, the idea of “save” is included in that of Redeemer or redemption.

**#2.5.3. This redemption presupposes the sacrifice of the servant in the previous Isa 52.13-53.12 as a ransom which has been paid back, or the redemption is the result of applying the sacrifice as a ransom to the woman in a different context.**

As explored, the previous two possible reasons are unlikely. This means that the last reason is possible. In addition, as explored in #2.1-4 in this section, the structural elements of the redemption in Isa 54.5-8 correspond to the elements related to the servant's sacrifice: the same situation of the people's TIS and Yhwh's resulting wrath; the same Yhwh as the redeemer or a helper to solve the same problem; the object to be redeemed or freed is "peoples/many", which includes the people of Yhwh; the other party to receive ransom or sacrifice is the same Yhwh.

This conclusion may be reinforced with a different analysis in the next #2.5.3.A and be seen as natural with a supposition of (the work of) the servant as the cause or effect in correlative motives in #2.5.3.B. After these analyses, a different view will be treated.

**#2.5.3.A. In a Way Different from the Previous Analysis according to Structural Elements, the Relationship between the Two Events in Isa 52.13-53.12 and Isa 54 may be Explored.**

There are at least three clear relations in these passages. First, there is no phrase to refer to any temporal distance between the two events in these passages. This implies that the two events in these passages may have a logical relationship. Second, both group of people have the same problem, TIS. This means that the same problem may be located in a different context, and can be expressed from a different perspective. Third, Yhwh in both passages succeeds in solving the same problem. Thus, if Yhwh in Isa 52.13-53.12 succeeds in solving the problem of the TIS of peoples including his people with the sacrifice of the servant, it is unlikely that he views this method as useless for his people with the same problem.

Therefore, it is reasonable to think that this method must affect Yhwh's purpose for his people with the same problem.

In addition, the  $\text{נָּשָׂא}$  implies the idea of "reparation" or "compensation",<sup>221</sup> which is unique in offerings and not far from the idea of redemption. Conversely,

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<sup>221</sup> See 3.2.2.10b $\alpha$ ; see also Snaith, "A Study...", 196, "actually 'a compensation offering'"; Goldingay, *The Message...*, 510, "a gift that offers symbolic and/or substantial compensation to make up for infringing God's rights or causing damage to God's good name or offending God in some comparable way".



“redemption” in cases of human life may overlap with the meaning of “to make atonement (כִּפָּר)”.<sup>222</sup> Moreover, to “ransom” can be said to be “a specialized aspect” of “expiation” or “atonement” mainly performed on the altar, in terms of Milgrom.<sup>223</sup>

Therefore, Yhwh can say that his people are redeemed in a different context from a different perspective, with presupposing the atonement of the servant or applying it to the people. This presupposition or application of the servant’s atonement is the essence of the relationship between those two passages.

### **#2.5.3.B. The Coherence of the Correlative Motifs when (the work of) the Servant is Supposed as their Cause or Effect**

When (the work of) the servant is supposed as the cause in the correlative motifs (see introductory part to #2 and their references), it can explain them appropriately in terms of causality.

Two motifs concerning the servant in Isa 52.13-53.12 can provide the cause of their correlative motifs in Isa 54: The woman “will be established in righteousness (54.14)”, and “The servants’ (righteousness/vindication) will be from Yhwh (54.17)”, because the servant will justify (the/-) many including Israel. This cause is based on Yhwh’s plan to use the sacrifice of the servant for treating the problem of

<sup>222</sup> See the phrases which may be translated as “atone” or “redeem”: Ex 30.11-16; Num 31.50; Lev 17.11. For this issue, see Jeffery, Ovey and Sach, *Pierced...*, 44-48, explore passages concerning “atonement” and the day of atonement in Lev 16; Peterson, “Atonement...”, 9-12; Wenham, G., “The Theology of Old Testament Sacrifice”, in Beckwith, R.T. and Selman, M.J. (eds.), *Sacrifice in the Bible* (Carlisle: Paternoster, 1995), 75-87, esp. 81-82; Kertelge, K., “λύτρον”, in Balz, H. and Schneider, G. (eds.), *Exegetical Dictionary of the New Testament* (Eerdmans: Grand Rapids, 1990-93), v.2, 365, refers to Ex 21.30, 30.12, Num 35.31, b.B. *Qam.* 40a, 41b; b. *Mak.* 2b; Morris, L., *The Apostolic Preaching of the Cross* (London: Tyndale, 1955), 160-78.

<sup>223</sup> For Milgrom, “expiation” is synonymous with “atonement” mainly performed on the altar. See his *Leviticus 1...*, 1083. However, in his *Leviticus 1...*, 1079-83, he too sharply distinguished between “ransom” and “expiate” or “atone”, while he admits that the “scapegoat” (Lev 16.10, 21-22) and the “broken-necked heifer” (Dt 21.1-9) function as a ransom and expiation (atonement) in his *Leviticus 1...*, 1082. Yet, later in his *Leviticus 17...*, 1476, he, treating the issue of Lev 17.11, states, “Ransom is a specialized aspect of expiation”, after using the intriguing term “sacrificial ransom” and before mentioning “The blood of all sacrifices expiates (*kipper...*): the *ḥattā’t...*, the *’āšām...*, and the *’ōlā* and *minḥā...*” He includes the *šēlāmîm* [(peace/well-being) offering] in the same kind of sacrifices on the basis of his understanding of Lev 17.11.

Although his restriction of the purview of this passage to the *šēlāmîm* only is unsatisfactory, to deal with this issue is beyond the present study. For this issue and the meaning of כִּפָּר, see Milgrom, *Leviticus 1...*, 706-13, 1079-84 and *Leviticus 17...*, 1447-79; Kiuchi, *Leviticus*, 56-57, 311-23 and *The Purification Offering in the Priestly Literature* (Sheffield: JSOT, 1987), 87-109; Hess, R., *Leviticus*, in Longman, T. III and Garland, D. (eds.), *Genesis~Leviticus* (EBC; Grand Rapids: Zondervan, 2008), 730-35; Jeffery, Ovey and Sach, *Pierced...*, 44-45; Nicole, E., “Atonement in the Pentateuch”, in Hill, C. and James, F. (eds.), *The Glory of the Atonement* (Downers Grove, Ill: IVP, 2004), 35-50; Hartley, J., *Leviticus* (WBC; Dallas: Word: 1992), 63-66, 266-67, 273-80; Levine, B., *In the Presence of the Lord* (Leiden: Brill, 1974), 67-69; Brichito, H., “On Slaughter and sacrifice, Blood and Atonement”, *HUCA* 47 (1976), 19-55; Averbeck, R., “כִּפָּר”, *NIDOTTE* 2:689-710.

the TIS of peoples including Israel; the woman will “enjoy a *šālôm* covenant” (54.10), because the servant “brings about *šālôm*”.

With respect to the remaining correlative motifs, it is not difficult to understand such a correlation, if the servant is the representative of the “many/peoples” including Israel in Isa 52.13-53.12; or at least if, as Childs argues, this servant is “the individual prophetic figure of 49.3” to whom Yhwh “transferred the office of the servant from the nation Israel”.<sup>224</sup> If so, the correlation can also be explained in terms of causality: because he is “to be exalted”, she, as the beneficiary of being represented by the servant or of the transference of her office of the servant, is “to be beautified”. Likewise, as he will “see offspring”, so will she as the beneficiary. As he will “confound the nations and gain them as spoil”, she as the beneficiary will “dispossess nations and settle towns they abandon”; conversely, as she has been “the object of shame”, he, as her representative or the bearer of the responsibility for the office of the servant transferred from her, becomes “the object of contempt” (for correlative motifs, see the introductory part to #2 and references in this section).

The coherence of such correlations based on supposing the servant as the cause or effect reveals the relationship between Yhwh, the servant and the woman (Israel) more concretely, which is in harmony not only with Isa 52.13-53.12 but also with Isa 54.

Therefore, this coherence caused by such a supposition shows as reasonable the previous conclusion that the redemption in Isa 54 presupposes the sacrifice of the servant in the previous Isa 52.13-53.12 as a ransom which has been paid back, or applies it as a ransom to Yhwh’s people in a different context. Thus, it is probable to say that “the results” of the servant’s “work” is seen in Isa 54,<sup>225</sup> or that the servant is viewed as “the key to Zion’s destiny”, that is, as the “means” to restore the relationship between Yhwh and the woman.<sup>226</sup>

Consequently, the last reason is likely, that the redemption in Isa 54.5-8 presupposes the sacrifice of the servant in the previous poem as ransom which has been paid back, or results from applying the sacrifice as a ransom to the woman, his people, in the redemptive context occurring frequently in Isaiah. Accordingly, the

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<sup>224</sup> Childs, *Isaiah*, 412, translates this verse as “You are (now) my servant, you are Israel, in whom I will be glorified”, which is part of the passage, generally known as the “second servant song”.

<sup>225</sup> Motyer, *The Prophecy...*, 445.

<sup>226</sup> Goldingay, *The Message...*, 466.

“ransom” in Matthew (see #.1.1 in this section) can be traced to the אָפֿן in Isa 52.13-53.12, and thus is a linker to Isa 52.13-53.12.

### #2.5.3.C. A Different View

Before drawing a conclusion from the explorations of #1 and #2, it is noteworthy that it is doubtful to assert that the word “ransom” in Matthew is related to Isaiah 43.1-4: “.... I have redeemed you (גָּאֵלְתִּיךָ) .... I have given Egypt as your ransom (כְּפָרָךְ), Cush and Seba in your place (תַּחְתִּיךָ).... I give (people/men) in your place (אֲנִי אֶתְּנֶה אֲדָמָה תַּחְתִּיךָ), and nations for your life (וְלֹאֲמַיִם תַּחַת נַפְשֶׁךָ)”. Here Egypt, Cush and Seba are understood as ransom (כְּפָרָה), which the LXX translates as ἄλλαγμα, almost the same as λύτρον. Thus, some scholars think that the “ransom” in Matthew comes from this passage.<sup>227</sup>

However, there are at best two same structural elements between these passages: Yhwh as the Redeemer; Israel as the object to be redeemed (if it is conceded that the “many” in Matthew includes more than Israel). There is difference in three other structural elements: the situation in Isaiah 43.1-4 is socio-political bondage;<sup>228</sup> the other party here to receive the ransom is perhaps Cyrus or uncertain;<sup>229</sup> the ransom here is Egypt (Cush and Seba), or peoples.<sup>230</sup> This means

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<sup>227</sup> See Grimm, W., *Weil ich dich liebe: Die Verkündigung Jesu und Deuterojesaja* (Frankfurt: Peter Lang, 1981), 231-77; Hempel, V., *Menschensohn und historischer Jesus: Ein Ratselwort als Schlüssel zum messianischen Selbstverständnis Jesu* (Neukirchen-Vluyn: Neukirchener, 1990), 317-34; Stuhlmacher, P., “Vicariously Giving His Life for Many” in his *Reconciliation, Law, and Righteousness: Essays in Biblical Theology* (Philadelphia: Fortress, 1986), 23, sees both passages, 43.1-4 and 52.13-53.12, as influencing the passage in Matthew, putting more emphasis on the former.

<sup>228</sup> Most scholars see the event of 43.3 as the exodus or the Red Sea event; see North, *The Second...*, 119-21; Whybray, *Isaiah...*, 83; Motyer, *The Prophecy...*, 331-32; Goldingay, *The Message...*, 188, 192-95; Baltzer, *Deutero...*, 159; Blenkinsopp, *Isaiah 40...*, 222, “Cyrus” or “Cambyses”.

<sup>229</sup> There are three groups. First, “Cyrus”: North, *The Second...*, 120, “Cyrus”; Whybray, *Isaiah...*, 83; Baltzer, *Deutero...*, 159; Blenkinsopp, *Isaiah 40...*, 222, “Cyrus” or “Cambyses”. Second, beyond “Cyrus”: Motyer, *The Prophecy...*, 332; Smart, J.D., *History and Theology in Second Isaiah: A Commentary on Isaiah 35, 40-66* (Philadelphia: Westminster Press, 1965), 97; Goldingay, *The Message...*, 192-94; Oswalt, *The Book...*, 137-41. Third, no comment: Westermann, *Isaiah...*, 118; Watts, *Isaiah 34...*, 128-31.

<sup>230</sup> Nolland, *Matthew...*, 825, designates the problem of such interpretation in two points: first, this requires a considerable level of reinterpretation to get from the ransom of the nations or Gentile peoples to the Son of Man as a ransom; second, the ransom is not paid to put “things right with God”, but to release Israel from “the large-scale socio-political context”; for a more linguistic critique of Grimm, see Watts, “Jesus’...”, 144-46. However, both Motyer, *The Prophecy...*, 331-33, and Oswalt, *The Book...*, 139-41, attempt to interpret Isa 43.1-4 in relation to the poem, and the latter says that this was “ultimately not Egypt... that God gave in ransom, but his own son (see... 53.8-12)”. If so, they need to explain how the servant takes the place of peoples for Israel, and how the socio-political situation can be changed into the situation between Yhwh and peoples with the ransom or sacrifice of the servant.

that there is a difference in essence between the “ransom” in Matthew and that in Isaiah 43.1-4.

Therefore, it is difficult to assert that the “ransom” in Matthew comes from Isa3.1-4, although the former may borrow the expression of the latter. Rather, it seems better to say that the “ $\alpha\lambda\upsilon\tau\rho\nu$ ” in Isa 52.13-53.12 and the “ $\lambda\acute{\upsilon}\tau\rho\nu$ ” in Matthew are the same in essence.

### #3. Conclusion

The exploration in #1 and #2 in this section has shown that Isa 54 provides the  $\lambda\acute{\upsilon}\tau\rho\nu$  in Matthew with the supporting kind of example and data for an analysis of the  $\alpha\lambda\upsilon\tau\rho\nu$  in Isa 52.13-53.12 in the redemptive surrounding. Consequently, *the  $\lambda\acute{\upsilon}\tau\rho\nu$  in Matthew is traced to the  $\alpha\lambda\upsilon\tau\rho\nu$  in Isa 52.13-53.12 via Isa 54*. In other words, the  $\lambda\acute{\upsilon}\tau\rho\nu$  in Matthew has the same structural elements as those of redemption in Isa 54, and thus the same as those of the  $\alpha\lambda\upsilon\tau\rho\nu$  in Isa 52.13-53.12.<sup>231</sup>

Such sameness is significant in linguistic philosophy. To express it in Wittgenstein’s terms,<sup>232</sup> these two words are different in terms of “surface grammar” (at the level of the construction of a sentence), but they are the same in terms of “depth grammar”, because of the same “surroundings” where the words are used (as shown in the same structural elements).<sup>233</sup> For Wittgenstein, “Essence is expressed by their [depth] grammar”,<sup>234</sup> and “Grammar tells us what kind of object anything is”.<sup>235</sup> This is also true of the two terms: *the  $\lambda\acute{\upsilon}\tau\rho\nu$  in Matthew and the  $\alpha\lambda\upsilon\tau\rho\nu$  in Isa 52.13-53.12 are the same in essence*.

#### 5.1.7.C. Possible Explanations for using “Ransom”

If the previous conclusion of #1.4 in 5.1.7.B is probable, it is natural to expect that there may be some reasons for the use of the word “ransom” instead of a Greek equivalent to Hebrew “ $\alpha\lambda\upsilon\tau\rho\nu$ ”. This expectation can be expressed with a question: why does Jesus in Matthew use “ransom” instead of “guilt/reparation offering” in Isa 52.13-

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<sup>231</sup> Even if Isa 54 does not provide a bridge/ladder between *the  $\lambda\acute{\upsilon}\tau\rho\nu$  in Matthew* and *the  $\alpha\lambda\upsilon\tau\rho\nu$  in Isa 52.13-53.12*, the conclusion is still effective, because the analysis through the structural elements of Isa 54 shows that the work relating to *the  $\alpha\lambda\upsilon\tau\rho\nu$  in Isa 52.13-53.12* can be analysed in a redemptive structure, even though there is here no parallel to *the  $\lambda\acute{\upsilon}\tau\rho\nu$  in Matthew*.

<sup>232</sup> Wittgenstein, *Philosophical...*, sec. 664.

<sup>233</sup> For the importance of “surroundings”, see Wittgenstein, *Philosophical...*, sec. 583-84, 539-40.

<sup>234</sup> Wittgenstein, *Philosophical...*, sec. 371, “Das Wesen ist in der Grammatik ausgesprochen.”

<sup>235</sup> Wittgenstein, *Philosophical...*, sec. 373.

53.12? In answering this question, there may be two possible ways: negative and positive.

First, to answer it in a negative way, the LXX does not provide a consistent translation of  $\text{זָבַח}$ . The LXX translates it as  $\text{πλημμέλεια}$  in Leviticus and Ezra,<sup>236</sup> but as  $\text{ἄγνοια}$  in Ezekiel.<sup>237</sup> In addition, in 1 Samuel the LXX provides “for the plague, ( $\tau\acute{o}$ ) τῆς βασιάνου” instead of translating it directly.<sup>238</sup> To make matters worse, the LXX translates the  $\text{זָבַח}$  in Isa 53.10 as “an offering for sin,  $\text{περὶ ἁμαρτίας}$ ”, which is consistently kept by the LXX for “sin offering” in contrast to “guilt/reparation offering”.<sup>239</sup> This translation raises another problem in Isa 52.13-53.12. The LXX uses two Greek words  $\text{ἀνομία}$  and  $\text{ἁμαρτία}$ , in order to cover three Hebrew words,  $\text{זָבַח}$ ,  $\text{חַטָּאת}$  and  $\text{עֲוֹן}$ , besides  $\text{זָבַח}$  for the time being.

In Brenton’s edition, while  $\text{זָבַח}$  (transgression; 53.8bβ, 12bβ, 12cβ) is translated as “ $\text{ἀνομία}$ ”, both  $\text{חַטָּאת}$  (iniquity; 6bβ, 11bβ) and  $\text{עֲוֹן}$  (sin; 12cα) are translated as “ $\text{ἁμαρτία}$ ” without differentiation. This seems to mean a semantic change: the semantic field of “ $\text{ἁμαρτία}$ , sin” is enlarged to cover both  $\text{חַטָּאת}$  and  $\text{עֲוֹν}$ . However,  $\text{זָבַח}$  in 5aα is translated as “ $\text{ἁμαρτία}$ ”, and  $\text{חַטָּאת}$  in 5aβ as “ $\text{ἀνομία}$ ”. There is confusion. Even in Rahlfs’ edition, while  $\text{זָבַח}$  in 5aα, like 8bβ and 12bβ, is consistently translated as “ $\text{ἀνομία}$ ” and  $\text{חַטָּאת}$  in 5aβ as “ $\text{ἁμαρτία}$ ”, the word related to  $\text{זָבַח}$  in 12cβ is inconsistently translated as “ $\text{ἁμαρτία}$ ”.<sup>240</sup> There is also confusion. Against this background, the  $\text{זָבַח}$  is translated as “an offering for sin,  $\text{περὶ ἁμαρτίας}$ ”, not as “ $\text{πλημμέλεια}$ ” or “ $\text{ἄγνοια}$ ”.

Therefore, it is unsatisfactory in the time of Jesus in Matthew to choose any of three Greek words,  $\text{πλημμέλεια}$ ,  $\text{ἄγνοια}$  and  $\text{ἁμαρτία}$  for  $\text{זָבַח}$  in Isa 52.13-53.12.

Second, to answer it in a positive way, there may be two possible explanations. Firstly, Isa 54 provides validity that the atonement of  $\text{זָבַח}$  in Isa 52.13-53.12 can be understood in the structure of redemption on the grounds of the same structural

<sup>236</sup> See Lev 5.15, 16, 18, 19, 25; 6.17; 7.1, 2, 5, 7, 37; 14.12, 13, 14, 17, 24....; Ezr 10.19.

<sup>237</sup> Eze 40.39; 42.13; 44.29; 46.20.

<sup>238</sup> 1 Sam 6.3, 4, 8, 17.

<sup>239</sup> See LXX Lev 6.17 “ὥσπερ τὸ τῆς ἁμαρτίας καὶ ὥσπερ τὸ τῆς πλημμελείας”; 7.7, 37; 14.13; 18.19; 2 Kg 12.16 (LXX 12.17); Eze 40.39 “τὰ ὑπὲρ ἁμαρτίας καὶ ὑπὲρ ἀγνοίας”; 42.13; 44.29.

<sup>240</sup> This follows Bible Works 7. Even the version of “Parallel Aligned Hebrew-Aramaic and Greek Texts of Jewish Scripture in Unicode” by the CATSS project under the direction of E. Tov is the same.

elements. Therefore, it is valid that Jesus in Matthew understands the atonement of  $\alpha\psi\chi$  in the structure of redemption on the grounds of the same structural elements.

Secondly, as Casey explains, in the time of Jesus in Matthew, the “sacrificial death” of martyrs is understood as “a ransom for Israel’s sins” and can be hoped to be “instrumental in removing the wrath of God”, which is shown in 2 and 4 Maccabees.<sup>241</sup> He reinforces this with the fact that every year “the eight-day festival of Hanukkah (dedication)” was performed in order to celebrate “the Maccabaeen victory and the rededication of the Temple”. Thus, “at the time of Jesus”, this annual celebration “will have kept alive the memory of the Maccabaeen martyrs among all observant Jews”.<sup>242</sup>

Similarly, McKnight argues that the understandability of Jesus’ death as atonement should not be limited to the Maccabeans, and adds other evidences including Qumran documents.<sup>243</sup> He also reinforces his argument with saying, “The entire sacrificial system, at least on Yom Kippur, memorialises atonement through the death of an innocent victim as a ‘ransom’ or ‘vicarious sacrifice’”.<sup>244</sup>

Consequently, the annual celebration of both Hanukkah and Yom Kippur continuously reminds the contemporaries of Jesus of the meaning of the “sacrificial death” of martyrs or “an innocent victim” as “a ransom for Israel’s sins”, “vicarious sacrifice”, and a possible instrument to remove “the wrath of God”.<sup>245</sup>

Therefore, it is very likely for Jesus in Matthew to use “ransom” in order to communicate the meaning of his death with his contemporaries more effectively.

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<sup>241</sup> Casey, M., *Jesus of Nazareth: An Independent Historian’s Account of His Life and Teaching* (London/New York: T&T Clark International, 2010), 406, refers to 4 Macc 17.20-22, “... they having as it were become a ransom for the nation’s sin: and through the blood of those pious men and the propitiation of their death, the divine Providence saved Israel, who had previous been afflicted”, in addition to 2 Macc 7.37-38, “... through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation”. Hooker, *Jesus...*, 54-57, also pays attention to these passages but in a slightly different context.

<sup>242</sup> Casey, *Jesus...*, 406-407, provides the evidences of 2 Macc 1.1-9 showing “Hanukkah already well established in Israel long before the time of Jesus”; Josephus *Ant.* XII, 325, calling it “Lights”; Jn 10.22, “Renewal:  $\epsilon\gamma\kappa\alpha\iota\nu\iota\alpha$ ”, generally translated as “Dedication”; see *NRSV*, *NASB*, *NJB*, *ESV*.

<sup>243</sup> Referring to de Jonge, M., “Jesus’ Death for Others and the Death of the Maccabean Martyrs”, in Baarda, T. et al., (eds.), *Text and Testimony* (Campan: Kok, 1988), 142-51, McKnight, *Jesus...*, 168-69, adds “1Q34bis 3 I, 5 (cf. 4Q508 I, 1; 4Q513 2 II, 4); 1QS V, 6; 1QS IX, 4-5; 4Q541 9 I, 2-3; 11Q10 (TgJob) XXXVIII, 2 (=Job 42.9-12); Pseudo-Philo, *Bib. Ant.* 18.5; *Sipre Deuteronomy* Pisqa 333.5 (on Ex 32.43)” as well as 4 Macc 17.22, 18.4, with all their translations.

<sup>244</sup> McKnight, *Jesus...*, 170, refers to “Lev 16; Num 29.7-11; cf. *Sir* 50.14-21; 1Q34 I-II, 6; perhaps 4Q504 1-2 VI, 5; 4Q508 2; 11Q19 [Temple] XXV, 10-16; *m. Yoma*)”.

<sup>245</sup> Watts, “Jesus...”, 139-40, designates that the literalistic Aq uses  $\lambda\upsilon\tau\rho\omega\sigma\iota\varsigma$  to render  $\alpha\psi\chi$  in Lev 5.18 and 25. Perhaps, this may reflect the on-going semantic change of  $\lambda\upsilon\tau\rho\omicron\nu$  and its cognates under the influence of such annual celebrations.

To conclude in 5.1.7.C, it can be said that possible reasons for Jesus' use of the word "ransom" instead of a Greek equivalent to Hebrew "כֶּפֶר" are to avoid unsatisfactory choosing one of the LXX's inconsistent translations, and to communicate the meaning of his death with his contemporaries more effectively.

#### 5.1.7.D. Conclusion

5.1.7.A has explored the syntagmatic relation and elements of the word "ransom" in Mt 20.28b with the purpose of tracing possible passages related to it. Consequently, both the syntagmatic relation and elements of the ransom passage in Mt 20.28b can together be traced only to Isa 52.13-53.12 even at the linguistic level. This implies that the difference between כֶּפֶר and λύτρον is not decisive even at the linguistic level, and shows the weakness of Hooker's argument on the basis of linguistic affinity only.

As explored at a depth level in 5.1.7.B, "ransom, λύτρον" in Matthew has the same structural elements as those of redemption in Isa 54, and thus as those of "(guilt/reparation) offering, כֶּפֶר" in Isa 52.13-53.12. Therefore, this exploration has shown the nature of "ransom, λύτρον" in Matthew, and thus the unlikelihood of the argument of Dowd and Malbon.

The exploration in 5.1.7.C provides possible reasons for Jesus to use the word "ransom" instead of a Greek equivalent to Hebrew "כֶּפֶר": to avoid unsatisfactory choosing one of the LXX's inconsistent translations, and to share the meaning of his death with his contemporaries more effectively.

Therefore, it can be said that the meaning of "ransom" in Matthew cannot be separated from that of "כֶּפֶר" in Isa 52.13-53.12, but rather they have the same nature or "essence" in Wittgenstein's terms.<sup>246</sup>

#### 5.1.8. Conclusion

As explored in 5.1, the important events of Jesus can be traced to those of the servant.<sup>247</sup> Rather, it can be said that the significant events of Jesus' life *as a*

<sup>246</sup> For Wittgenstein, see 2.1.12, "Hooker"; 5.1.7.B; see also the "commutability" of כֶּפֶר, like "ransom", in Appendix 3.

<sup>247</sup> To these, one may be added: the growth of Jesus and the servant. On the meaning of Mt 2.23, "He will be called a Nazorean (NRSV)", there are roughly two groups of scholars. The first group, seeking

*coherent unit* can *all together* be traced to none other than those of the servant's life. This not only reinforces Matthew's identification of Jesus as the servant, the conclusion of ch. 4, but also shows that Matthew intends to tell a story of Jesus as the fulfilment of the servant in Isa 52.13-53.12.

## 5.2. Causality of Suffering and Death in Jesus and the Servant

The significance of the exploration of causality (causation)<sup>248</sup> lies in showing the coherence of a narrative work. 5.2 attempts to explore the causality of the suffering and death of Jesus, and to trace it to that of the servant in two directions: the sequence of causes and that of effects. This traceability in terms of causality will reinforce the traceability of Jesus to the servant in terms of important events in 5.1. Consequently, the traceability in 5.1-2 means more than that Matthew in describing Jesus has considered Isa 52.13-53.12, that is, the context of Isa 53.4a. Rather, it shows that Matthew tells a story of Jesus as the fulfilment of the prophecy/promise of the servant in Isa 52.13-53.12.

Here, it is noteworthy that some passages or lines may describe "the same experience".<sup>249</sup> They complement each other in describing the events, characters, or settings. Therefore, it is better to treat the related passages or lines together for this exploration. In addition, this study uses three dimensions and four characters for classifying the causes and effects of the suffering and death. Although they may

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for a word having similar pronunciation, refer to some words, which are connected to "Samson", "Samuel", "the Isaianic servant" and/or "the Davidic messiah" (see Gundry, *The Use...*, 98-104; Keener, *Matthew...*, 113-15; Nolland, *Matthew...*, 128-30, refers to some scholars and Isa 11.1 (a sprout, *nēšer*) and 42.6 (kept, *nšr*); seeing as less possible Isa 4.3 (holy, *qādōš*) → LXX (ἅγιος) → Ναζιρ(αίος)). The second group are dissatisfied with the opinions of the first group, because this is contrasted to Matthew's obscure statement "he will be called..." and the scholars in the first group lack consensus". They search passages having a similar meaning to what "being called Nazorean" meant in the Matthean era, and view "(to be called) Nazorean" as "a term of dismissal" in such cases as 26.71 and John 1.46, 7.41-42, 52 (see France, *Matthew...*, 92-95). This view seems more likely than the first, because an author may deliberately uses a contemporary idiomatic expression or even a paradox (see Thiselton, "Does...", 217-28; Although Osborne, *Matthew*, 102, takes both views together, he does not explain how the one passage describes two contrasted meanings at the same time). If so, the growth of Jesus can be traced to that of the servant. This is reinforced by the fact that Matthew does not pay attention to the process of Jesus' growth, and omits it, that is, "ellipsis" (see Mt 2.23-3.1; Herman, D., *Basic Elements of Narrative* (Chichester: Wiley-Blackwell, 2009), 184, defines ellipsis as "the omission of story world events during the process of narration"). This omission means that in Jesus' growth there is no story worthy of telling. This can be traced to the servant in Isa 53.1-3, where his growth was described as "unimpressive and unpromising" (see Motyer, *The Prophecy...*, 427).

The growth of Jesus is omitted in Matthew. This belongs to ellipsis, a narrative device.

<sup>248</sup> This is a narrative device referring to causality analysis; see Powell, *What...*, 40-42.

<sup>249</sup> GP, 311.



overlap each other in terms of category or classified contents, it is more convenient to use these categories in exploring the causality than to explore them without classification.

### **5.2.1. The Sequence of Causes**

The causes of Jesus' agony and death concern human, divine and social dimensions, although these dimensions cannot be separated from each other clearly. Therefore, the causes of the event are individually explored according to these three dimensions for the sake of convenience.

#### **5.2.1.A. Human Dimension**

Matthew provides at least three causes for Jesus' agony, which resulted in his death. First, a religious issue began to raise the conflict between Jesus and the Pharisees. This concerns the Sabbath. Jesus (12.1-14), facing the Pharisees' accusation against his disciples, vindicated those who had picked and eaten the heads of grain on the Sabbath. In addition, he declared his view, different from the Pharisees', and healed a man with a withered hand in front of them. Consequently, the Pharisees plotted to "kill"<sup>250</sup> him. Then several instances of conflict happened between Jesus and the Pharisees.<sup>251</sup> In the end, the Pharisees seemed to contribute to killing him in Jerusalem,<sup>252</sup> and participated in demanding that Jesus' tomb should be guarded (27.62-66). Here, it may be said that Jesus provided an immediate cause for the Pharisees to want to kill him.

Second, another cause concerns human nature in addition to a religious interest. Pilate (27.18) perceived the envy of the chief priests and the elders, which seemed to have been provoked by the success and popularity of Jesus.<sup>253</sup> This envy caused them to want to kill Jesus at the hands of Pilate.<sup>254</sup> Hence, these people

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<sup>250</sup> France, *Matthew...*, 454, 466, understands this ἀπόλλυμι as to "get rid of" Jesus, thinking it is unclear if the plot went as far as death at this point. However, this word occurs 19 times, referring to serious acts, such as "kill", "destroy" and "lose [one's life]", except 3 times (10.6, 15.24, the lost [sheep]; 10.43 "lose [his reward]"). In addition, the same word in 27.20 refers to "kill [Jesus]".

<sup>251</sup> See Mt 12.22-24, 38-45, 15.1-12, 16.1-12, 21.23-46, 22.15-22, 23.1-36.

<sup>252</sup> France, *Matthew...*, 466, "... their reports to their colleagues in Jerusalem may have helped to start the process [to get rid of Jesus]"; Nolland, *Matthew...*, 489, "Sabbath violation plays no role in the trial of Jesus, but the desire to destroy Jesus will reach its culmination in Jerusalem and will be successful."

<sup>253</sup> Nolland, *Matthew...*, 1170.

<sup>254</sup> France, *Matthew...*, 1054, "Pilate's perception is valid: the purpose of Jesus' trial was not to punish a breach of the law but to get rid of a man whose claims threatened the status and authority of

delivered Jesus to Pilate.<sup>255</sup> In addition, they persuaded the multitude to ask Pilate for Barabbas instead of Jesus. As a result, Pilate had to deliver Jesus to be crucified (27.1-26).

Third, there is another cause, which is related to the fundamental and ultimate mission of Jesus. This mission is revealed by an angel of the Lord (1.21): Jesus will save his people from their sins. He, like John the Baptist (3.2), proclaims the message “Repent, for the kingdom of heaven is at hand” (4.17).<sup>256</sup> In addition, he in his “cup-saying” (26.28) mentions his “blood of the covenant, which is poured out for many for the forgiveness of sins”. This indicates that his mission was to save the “many” from their sins, which would involve his “violent death”.<sup>257</sup> Thus, it may be concluded that to solve the problem of their sins it was required that Jesus should die. If there are no such sins, he does not need to suffer agony and its consequential death. In other words, because of their sins, he should be tortured and killed. Therefore, their sins are another cause of his pain and death.<sup>258</sup>

In these three causes, the third can be said to be the main cause, because it concerns Jesus’ mission, given by God and confirmed by Jesus. The other two causes, regardless of the intention of the related people, were subsidiary factors to fulfill his mission. This is reinforced by the reason that Jesus did not decrease the conflict with Pharisees but increased it (see esp. 23.1-36); and that he was arrested by a great multitude sent by the chief priests and elders, without resistance and even putting a stop to his companion’s protecting him.<sup>259</sup>

The sins of the “many”, the main cause of Jesus’ pain and death, can be traced to those of the servant. The “we” in 53.4aα start with “Yet”, indicating that their previous evaluation of the servant’s agony was problematic, and provide a corrected

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the current Jewish leaders.”

<sup>255</sup> Osborne, *Matthew*, 1015 and France, *Matthew...*, 1048, see Sanhedrin as accusing Jesus of claiming to be “king of the Jews”, which Pilate questioned Jesus.

<sup>256</sup> France, *Matthew...*, 54, “His [Jesus’] ministry will begin in the context of a call to repentance from sin (3.2, 6, 4.17), and while the focus of that ministry will be teaching, healing, and exorcism, he will also assert his ‘authority on earth to forgive sins’ (9.6). His mission will culminate in his death ‘as a ransom for many’ (20.28), ‘for the forgiveness of sins (26.28)’; Osborne, *Matthew*, 144.

<sup>257</sup> Nolland, *Matthew...*, 1078 n.115, explains, “When blood is used with a possessive pronoun in the OT, the reference is almost always to death, and nearly always to violent death”, referring to Jdg 9.24, Eze 22.13, etc.

<sup>258</sup> His death has also the significance of ransom for “many” in 20.28. For the relationship of the ransom and (guilt/reparation) offering in Isa 53.10, see 5.1.7.

<sup>259</sup> See 26.47-54, where Jesus said that **the Scriptures** [concerning his mission] **should be fulfilled**.

understanding (confession), although they do not reveal *when and how they enjoy the benefit of the servant's agony*. However, it is certain that the servant's "act of (bearing/...) their diseases and (carrying/...) their (sufferings/...)" (4a) concerns his "experience of (sufferings/...) and disease" (3aβ), and also his "being pierced through and crushed" (see #1.3 in 5.1.1.A). Consequently, his healing act is the effect of his "having been pierced through and crushed".

The cause of such injuries is revealed to be "the transgressions and iniquities of the 'we'" (5a, 6bβ, 8bβ), and also "the iniquities of (the/-) many" (11bβ) and "the sins of 'many'" (12cα). [in view of 12cβ, (their "transgressions">...) are also problematic, and deserve to be added to the list].<sup>260</sup> Thus, it can be said that the causes of the servant's agony are TIS of the "we" and "(the/-) many".

This causality shows the view in 4b to be a misunderstanding: The servant was assumed to have been "struck down, smitten by God and afflicted" [because of his own TIS], which was based on the traditional, orthodox perspective, like Job's friends.<sup>261</sup> This means that such a perspective did not accept that the servant's agony was caused by the TIS of the "we"<sup>262</sup> and "(the/-) many".<sup>263</sup> (In this respect, it is important to explore the causality in the divine dimension.)

Consequently, the human dimension of the sins<sup>264</sup> of the "many", the main cause of Jesus' pain and death, can be traced to the TIS of the "many", the cause of the servant's agony and death.

### 5.2.1.B. Divine Dimension

<sup>260</sup> For the identity of "(the/-) many" with the definite article in Hebrew and "many" without the article, see #1 in 5.2.2.C.

<sup>261</sup> See Job 4.7-9, 5.17, etc; Num 32.23, Ps 40.13 [Eng 12]; Westermann, *Isaiah...*, 262, "For the ancient world, this attitude was the orthodox, correct, indeed the devout, one"; Oswalt, *The Book...*, 389, "the conventional thought of the day"; Whybray, *Isaiah...*, 175.

<sup>262</sup> In terms of the TIS, the "we" clearly concern "transgressions" and "iniquities" (5aα, 5aβ, 6bβ); in addition, Israelites are related to "sins" (43.22-24).

<sup>263</sup> In terms of the TIS, "(the/-) many" clearly concern "transgressions", "iniquities" and "sins" (12cβ, 11bβ, 12cα). For the relationship between 12cα, 12cβ and 11bβ, see #1 in 5.2.2.C.

<sup>264</sup> Kim, J., "The Concept of Atonement in the Fourth Servant Song in the LXX", *JGRChJ* 8 (2011-12) 28, after examining the two Greek nouns ἁμαρτία and ἀνομία in the LXX Isaiah, explains that they are used for a variety of terms even in a way of blurring the boundary between them. However, the word ἁμαρτία became the favourite term for sin (see the instance of πᾶσι in Isa 53.10), translating a variety of Hebrew nouns whose precise connotations are no longer preserved in the LXX. He adds, "The word ἁμαρτία seems to have gained popularity in the early church as a substitute for other Greek nouns for sin, such as ἀνομία (1 Pet 2.22)".

This dimension is significant for understanding Jesus' agony and death with related events, because it provides the centripetal and centrifugal element.

Matthew (1.21) explains that Jesus' name is related to his mission to save the Lord's people<sup>265</sup> from their sins. In the same place, he describes how the name has been given by God through an angel. This naming is so significant that Nolland calls it "heaven-given".<sup>266</sup> This naming event is God's active involvement in Jesus' life and mission, and exhibits his initiative and his sovereignty over him. In addition, the name reveals God's view of his people as sinners,<sup>267</sup> and his plan to choose Jesus as their saviour. This event of naming, which implies God's sovereignty, view and plan, pertains to God's economy, which clearly shows the relationship between God, Jesus, God's people, and the problem of sins.

In 26.28 Matthew records that Jesus confirmed this mission, which would be fulfilled through his violent death, as explained above. In addition, Jesus (16.21-28) said that it was necessary that he must suffer many things, be killed, and be raised up on the third day, which pertains to the things of God,<sup>268</sup> ultimately his saving plan. Consequently, Jesus is not simply a solver of the problem of their sins, but the vicarious victim to solve the problem according to God's plan. If such is the case, it can be said that God had the plan to cause the sins (and the responsibility/punishment) of his people to fall upon righteous Jesus.

With respect to the righteousness of Jesus, Matthew describes Jesus as righteous through some characters: Judas (27.3-5), Jesus' disciple, remorsefully said to the chief priests and elders, "I have sinned by betraying innocent blood". Pilate's wife in 27.19 also said to Pilate that Jesus was righteous. However, the most important witness is God. He (3.13-17) declared, "This [Jesus] is my beloved son, in whom I am well pleased." This declaration was made when Jesus had voluntarily been baptised by John the Baptist in order to "fulfil all righteousness".<sup>269</sup> Therefore,

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<sup>265</sup> Osborne, *Matthew*, 77; the term, "the Lord's people" firstly refers to Israel but its scope will later be widened; for this issue, see France, *Matthew...*, 53; Nolland, *Matthew...*, 98; Novakovic, *Messiah...*, 64-66.

<sup>266</sup> Nolland, *Matthew...*, 98.

<sup>267</sup> See also Mt 3.2-12 (people even including the Pharisees and Sadducees), 4.17, 26.28 (many), 20.28.

<sup>268</sup> Jesus in Mt 26.47-56 said to Peter and to the multitudes respectively that such arrest had been prophesied by the Scriptures (of prophets). This implies that Jesus in the process of arrest was conscious of divine plan. In addition, God in 26.39-46 might remove the cup from Jesus, but the following events showed that he did not do it. This means that God was leading/permitting the events related to Jesus according to His plan; Nolland, *Matthew...*, 720, "divine providence".

<sup>269</sup> France, *Matthew...*, 120-21; Nolland, *Matthew...*, 153-55; Osborne, *Matthew*, 123-24.

the divine declaration cannot be understood apart from the righteousness of Jesus as his son.<sup>270</sup> This is corroborated by the fact that God (13.43) is described as the father of the righteous.<sup>271</sup>

This divine dimension can be traced to that of the servant in terms of causes. The divine dimension of the servant is significant for understanding the incidents of Isa 52.13-53.12, because it functions as the centripetal and centrifugal point of all of them. Although Clines analyses Isa 52.13-53.12 according to rhetorical criticism, his analysis, like Hägglund's and Whybray's, lacks this dimension, and fails to find the main centripetal and centrifugal element and thus Yhwh's concrete relationships with the servant, the "we", and "(the/-) many/they".<sup>272</sup> Such relationships in a divine dimension can be traced from the contact point of Yhwh's purpose with the situation of the servant in 5bα: "The punishment to bring us (peace/...) was <laid> upon him". Particularly this shows that the actual starting point of all the events of Isa 52.13-53.12 was caused by Yhwh.

However, it is unprecedented in the Old Testament that the punishment for sin should be laid, not on an animal, but on another person. Hence, it is natural to ask why the servant should be punished instead of the people responsible for the TIS.

There may be two answers. The one answer concerns what or who legitimated this event. This answer can be found in 6b: Yhwh caused the iniquity of all of the "we" to fall upon the servant. Accordingly, it is (the sovereignty of) Yhwh to legitimate the event and to be its fundamental cause. The other answer concerns the reason why Yhwh chose for the mission no other than the servant. In 11b, the iniquities of "(the/-) many", like the "we", are significantly contrasted with the righteousness of the servant.<sup>273</sup> Hence, no one in "(the/-) many" and the "we" can be chosen by Yhwh for the mission. Consequently, this fact caused Yhwh to choose

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<sup>270</sup> For Jesus as the son of God, see 27.54 (the centurion and the others guarding Jesus); 16.16 (Peter); 16.17, 26.63-64 (Jesus).

<sup>271</sup> The kingdom in 25.34-46 is that inherited by the righteous.

<sup>272</sup> Clines, *I...*, 37-40, locates "I [Yhwh]", like "we" and "they", around "he [servant]", and does not pay attention to the central role of Yhwh for the "we" and "they/many" as well as for "the servant". Consequently, he says in his *I...*, 39, "That [relationship] of the 'I' and the 'they' is non-existent (except perhaps through the intervention of 'him'; cf. 53.12b); that of the 'I' and the 'we' is nowhere explicit, though the 'we' recognise a relationship with the 'I' through 'him' (53.6b)".

<sup>273</sup> In 11bβ, the phrase "their iniquities" takes preverbal, marked position before its verb, and "he" ["the righteous one, my servant" in 11bα] is emphasised with adding the pronoun to the verb; for the relationship between the TIS and "(the/-) many" and the "we", see 5.2.1.A.

only the righteous servant for the mission.<sup>274</sup> This also makes it unlikely to view the servant as “a group of the righteous”,<sup>275</sup> because this group must be part of the “we (my people/all of us/each of us)”<sup>276</sup> or “(the/-) many”.

However, this is unique. Although Yhwh instituted that the TIS of the people should be laid on a live goat on the Day of Atonement,<sup>277</sup> on this occasion, a person is subjected to the same. Nevertheless, there are common elements in both instances in that the initiative or sovereignty of Yahweh in instituting the ritual and appointing the servant is decisively exercised, and that the TIS of people are transferred to another living being.

Perhaps, the uniqueness of this instance of transferring the TIS of people to a righteous person constitutes part of what many nations including kings have never heard (15bα), and what the “we” have heard, which no one can believe (1a).

However, the instance is related to Yhwh’s sovereignty or plan, that is, the ultimate cause in the sequence of causality. In this respect, “the purpose of Yhwh” (10bγ)<sup>278</sup> is significant. Although it is part of the apodoses of 10bα, “the purpose of Yhwh” (10bγ) is comprehensive rather than limited only to the event of the (guilt/...) offering, for the condition is not restricted to “his offering”, but is broadly open, as expressed in the phrase, “in his hand” (10bγ).<sup>279</sup>

<sup>274</sup> A similar conclusion may be drawn from 9b-10a and their context which does not mention any righteous person, except the servant.

<sup>275</sup> For the related scholars, see Häggglund, *Isaiah*..., 29-32; Snaith, “A Study...”, 180, “Jacob-Israel means the exiles, not the old Israel, not the Palestinians, but the ‘good figs’ of Jer 24.5”; 195 concerning verse 4, “... he [the Second Isaiah] speaks on behalf of sinful, guilty Israel”; 137, 177, 188-89, 191, 194-97.

<sup>276</sup> See 8bβ, 6α-β; here the “we” are the same as “my people” of “transgression” (8bβ), all of whom (and each of whom) have gone astray and turned to his own way (6α-β). These acts concern their iniquities in 6bβ or TIS comprehensively (Paul, *Isaiah*..., 406, “sybaritic pleasure seeking”; Goldingay, *The Message*..., 504, “[6a] emphasises the people’s responsibility”; Oswalt, *The Book*..., 389, “emphasising the extent of the problem”); this means that all of the “we” or each of the “we” is not righteous.

<sup>277</sup> See Lev 16.21-22 “...iniquities...transgressions...sins.... iniquities”; this ritual should be held every year; this means that to transfer the TIS is one of Yhwh’s principles, although it concerns a live animal. Generally, this day is called the Day of Atonement; see Kiuchi, N., *Leviticus* (Nottingham: Apollos, 2007), 292; however, Milgrom, *Leviticus 1*..., 1009, calls it “The Day of Purgation”.

<sup>278</sup> Either “purpose” or “good pleasure” of Yhwh includes the idea of “purpose”, for it is unlikely that the servant goes against Yhwh’s purpose, and at the same time gives pleasure to Yhwh. In other words, if the servant gives pleasure to Yahweh, he does in harmony with Yhwh’s purpose. For a stronger view, see Clines *I*..., 44-45 and nn.18-19, “... but it [the verb רָצָה] can hardly mean ‘Yhwh was delighted/pleased to crush him’; רָצָה must be volitional-‘he decided, purposed, willed’-just as the noun רָצָה in the same verse must bear its late meaning of ‘business’, what one sets one’s mind to, rather than ‘pleasure, delight’”; see also de Boer, *Second-Isaiah’s Message* (OTS; Leiden: Brill, 1956), 35; North, *The Second*..., 65, 147-48 “the Lord’s will, the Lord’s purpose”; W. Thomas, “A Consideration of Isaiah LIII in the Light of Recent Textual and Philological Study”, 120.

<sup>279</sup> As Oswalt, *The Book*..., 402, argues, it is plausible that when the sacrifice of the servant is

Consequently, it is natural to think that the events before or after the event of the offering are related to the purpose of Yhwh. Therefore, as shown, it is according to Yhwh's purposeful plan to deal with the TIS of the "we" and "(the/-) many" that 1) Yhwh caused the TIS of the "we" all to fall upon none other than the righteous servant; 2) the servant (carried/...), (bore/...), and (intervened/interceded) for, the TIS of "(the/-) many"<sup>280</sup> [in the first and second procedures, the "we" and "(the/-) many" are *complementarily* described, which means that the first procedure concerns "(the/-) many" also, and the second the "we" too];<sup>281</sup> 3) in this process, Yhwh desired to *crush* [כָּרַשׁ] the servant in order to punish him because of the TIS, which were transferred to him from the "we" and "(the/-) many"; 4) consequently, by some people, the servant was pierced through and *crushed* [כָּרַשׁ],<sup>282</sup> the significance of which was rightly understood or revealed in terms of the TIS (5a, 8b, 11bβ, 12cα). This significance can be called "main", not only because the problem of the TIS and its solution are frequently mentioned,<sup>283</sup> but also because the whole narrative of Isa 52.13-53.12 is unfolded around such a problem and solution<sup>284</sup> (these four procedures are important and treated again in the next 5.2.1.C).

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accepted, the events of 10bβ and 10bγ will happen and be "linked together". This means that "the purpose of Yhwh" in 10bγ is linked not only to 10bα but also to 10bβ, the servant's seeing <his> offspring and having <a> long life. Thus, "the purpose of Yhwh" is understood broadly.

<sup>280</sup> See 11bβ, 12cα-β; this event seems to belong to the same group as the first event concerning the TIS of the "we"; for the identity of "(the/-) many" in 11b and "many" in 12cα, see #1 in 5.2.2.C.

<sup>281</sup> For this, there are at least two reasons. First, as for the "we", it is strange to assume that, although Yhwh laid the TIS of the "we" on the servant, the servant did not (carry/...) the TIS of the "we" in contrast to the TIS of "(the/-) many", but was punished because of them. As for "(the/-) many", it is non-sense that the servant (carried/...) the TIS of "(the/-) many" without the procedure of Yhwh's laying them on him. Second, Isa 52.13-53.12 shows particular ways to describe the "we" and "(the/-) many" complementarily, as shown in the first reason and others explored in #1 in 5.2.2.C.

<sup>282</sup> For these four events, see 10bγ, 6b, 11bβ, 12cα, 10a, 5a, 5b, 10bα. These events also show the concrete relationships between Yhwh and the other groups such as the servant, "we", and "(the/-) many/they", which Clines' rhetorical analysis fails to find; see 5.2.1.B.

<sup>283</sup> They can be found at least in 28 lines in the whole 59 lines of Isa 52.13-53.12: (the problem of the TIS) 6aα-β, 6bβ, 8bβ, 11bβ, 12cα; (its solution) 5aα-β, 5bα-β, 6bα, 7aα-β, 7bα-β, 7c/βγ, 8aα, 8bα, 9aα-β, 9bα-β, 10aα-β, 10bα, 12bα-β, 12cβ.

<sup>284</sup> In contrast, it can be said that it is "added" to this main narrative or significance of Isa 52.13-53.12 that the servant (bore/...) the diseases of the "we" and (carried/...) their (sufferings/...) (4a). There are three reasons for this. First, to carry the diseases and (sufferings/...) is mentioned once, or at most twice if the "healing" in 5bβ, understood in a broad sense, includes this carrying. Second, in the regulation of Old Testament ritual, in treating the TIS, there is no process of (re)moving the diseases and (sufferings/...) from people [see Ex 25.1-30.38; Lev 1.1-27.34; Num 4.1-9.14, 18.1-19.22; esp. Lev 16.11-22 (transgressions); Lev 16.21-22 (iniquities); Lev 4.1-16.34 (sins)]. Third, the ritual of a (guilt/...) offering does not give significance to or even specify the torture of or the consequent agony of a sacrificed animal in the process of slaughter in order to be offered as the (guilt/...) offering [See Lev 5.14-6.7, 6.17, 7.1-10, 14.1-32, 19.20-22, Num 6.12, 18.9-10, Eze 40.39, 42.13, 44.29, 46.19-20; for the translation of נִפְּחַת in Lev 5.6 as a reparation offering, see Milgrom, *Leviticus 1...*, 303, 231-32.].

Therefore, the significance of healing on the level of body and mind (4a) is understood to be “added” to the main significance of solving the problem of the TIS. However, this does not reduce the value of the event of 4a. *In the entire Isa 52.13-53.12, only 4aα and 4aβ are emphasised and partly marked in terms of word order at the same time.*<sup>285</sup> This means that *the healing event of 4a plays an important role in the mission of the servant.* This healing is an *overt, empirical, distinguishable event* of the servant, and thus *can function as a significant indicator to identify him.* This will complement the lack of intention of Isa 52.13-53.12 to concretely provide when and how the servant performs the healing on the level of body and mind or when and how the people receive the benefit of it.

Before moving to the next 5.2.1.C, it is noteworthy that Yhwh is identified as being central in his relationship with the “we”, “(the/-) many” and the servant, because it is in Yhwh’s initiative and sovereign plan to classify people in terms of (un)righteousness, to surprisingly transfer the TIS of the “we” and “(the/-) many” to the righteous servant, and thus to save them from their TIS at the sacrifice of the servant.

Therefore, the sovereign God in Matthew performs his initiative to solve the problem of sins of his people with the sacrifice of Jesus, his righteous Son. In Isa 52.13-53.12, the sovereign Yhwh also takes the initiative to solve the problem of the TIS of the “we” and “(the/-) many” with the sacrifice of the righteous servant, Yhwh’s arm. Consequently, the divine dimension in Matthew can be traced to that in Isa 52.13-53.12.

### **5.2.1.C. Social Dimension**

There is another dimension, the social dimension, where the human dimension and the divine dimension interact.

Jesus prophesied his agony and death in several places.<sup>286</sup> He mentioned the significance of his death as a ransom for many (20.28). His death resulted from the persecution of Jewish religious leaders and the Gentiles (26.47-27.50; 20.17-19). Although the religious leaders, after arresting Jesus, succeeded in drawing the conclusion that Jesus should be killed (26.57-66), the decisive event had to occur in a

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<sup>285</sup> Similarly but only part of 7aα, 9bα-β, 11bβ and 12cα are emphasised and marked; see 5.4.

<sup>286</sup> Mt 16.21-28, 17.22-23, 20.17-28, 26.1-2, 12, 21-24, 26-28,



social institution ruled by the governor, Pilate.<sup>287</sup> In addition, in the judicial process presided by Pilate, Pilate intended to release Jesus, but the religious leaders persuaded the crowd to ask for Barabbas and to put Jesus to death. When Pilate asked the crowd what evil Jesus had done, they kept shouting all the more and were to raise a riot. Thus, Pilate had to deliver Jesus to be crucified. (The crucifixion caused Jesus' agony<sup>288</sup> and consequential death). Such involvement of the crowd in the judgment means that the judgment to put Jesus to death was carried out under their oppressive influence.

To conclude, Jesus' agony (and its consequential death) has been prophesied as related to religious leaders and the Gentiles, and the prophecy is fulfilled in a social context, especially in the judicial process presided over by Pilate, under the oppressive influence of the crowd.

This social dimension can be traced to that of the servant's suffering and death. For this issue, it is necessary to return to the first part of Yhwh's plan mentioned previously in 5.2.1.B. It is Yhwh's plan to deal with the TIS of the "we" and "(the/-) many" that Yhwh caused their TIS to fall upon none other than the righteous servant. This procedure has a ritual significance insofar as it concerns the TIS. Yet, it is performed in a social dimension, as will be explained.

This procedure is followed by a sequence of events in 7aα-9bβ, which may show the previous four procedures in a complementary way. 7aα, just after 6b mentioning Yhwh who caused the iniquity of the "we" to fall upon the servant, describes the servant as oppressed. It is likely that this oppression happened in a social context. This likeliness is supported by 8aα: "(By/Through/Because of/From) (*prosecution and judgment/oppressive judgment*) he was taken (away/-)", where the phrase (*prosecution and judgment/...*) is, with its preposition, significantly marked in terms of word order.<sup>289</sup> This is reinforced by other people's (and also perhaps Yhwh's, on the grounds of transference of the TIS) evaluation of the servant as one of "*transgressors*" (12bβ) and by the appointment of his grave and death with <the>

<sup>287</sup> This was related to their contemporary situation; see Jn 18.31.

<sup>288</sup> Nolland, *Matthew...*, 816, "Crucifixion was... designed to be as shocking a means of execution by torture as lent itself to public display."

<sup>289</sup> If either one of (complains/protests) is chosen as the meaning of the verb in 8aβ, 8aβ also supports the likeliness of the occurrence in a social context.

wicked (9a).<sup>290</sup> Such a social context is helpful to understand the violence done to the servant, which was so severe as to be misunderstood as God “struck down and smote the servant” (4b).

Thus, it can be said that this social procedure overlaps with the previous third and fourth procedures of the servant’s agony. This overlap is also inferred from the locus of 10a: “Yet Yhwh desired to crush him <whom> he made sick”, which comes after 9b describing that the servant had no violence and no deceit in his mouth. This “no deceit in his mouth” concerns or includes the events of the same description in 7aβ-7c/bγ, which is related to the events in 7aα mentioning “oppressed” and in 8aα mentioning “(*prosecution and judgment/oppressive judgment*)”. This means that the realisation of Yhwh’s desire concerns the social procedures of “oppression” and “(*prosecution and judgment/oppressive judgment*)”.<sup>291</sup> In addition, the verb “to crush” in the original in 10aα is the same as “crushed” in 5aβ, which links this social procedure to the previous third and fourth procedures.

Therefore, it can be said that the servant’s agony cannot be separated from the social procedures of “oppression” and “(*prosecution and judgment/oppressive judgment*)”. However, the social procedures in 7aα-8bβ (or 9a) go beyond the servant’s agony, and involve his death. This will be treated in the next 5.2.2.

Consequently, Jesus’ agony and its consequential death can be traced to the servant’s agony and its consequential death, which occur in the social procedure of “oppression” and “(*prosecution and judgment/oppressive judgment*)” (Isa 53.7aα-8bβ).

### **5.2.2. The Sequence of Effects or Consequences**

Here, this study explores the effects on the corresponding characters: Jesus/the servant, Jewish people/“we”, the Gentiles/“many” and God/Yhwh. This is because the present study is to trace the sequence of effects of Jesus’ agony and death in Matthew and to that of the servant’s agony and death in Isa 52.13-53.12. In this study, the same event may be mentioned repeatedly in different categories of characters,

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<sup>290</sup> 9aα needs to be understood in the structure of parallelism between 9aα and 9aβ; see 5.1.3.B.

<sup>291</sup> Similarly, Oswalt, *The Book...*, 396, understands the “stroke/blow” in 8bβ as a combination of illness, violence, and persecution in all their terribleness, because all of these occur throughout Isa 52.13-53.12.

because the same event may affect more than one character or be understood in a different relationship.

It is noteworthy that as explored in 5.2.1, the servant's "act of having (borne/...) their diseases and having (carried/...) their (sufferings/...)" (4a) overlaps with his "experience of (sufferings/...) and disease" (3aβ), and also with his "having been pierced through and crushed" as in the process of receiving punishment (5a-b). This also overlaps with his having (carried/...) or (borne/...) the TIS of the "we" and "(the/-) many/they" (5a, 6b, 8bβ, 11bβ, 12c). In addition, it has been shown that the agony of the servant cannot be separated from the social procedures of "oppression" (7aα) and "(prosecution and judgment/...)" (8aα), supported by his being accounted as one of transgressors (12bβ) and by his grave and death with <the> wicked (9a).

There is another significant point that the importance of Jesus' saying after his death (resurrection) (28.18-20) cannot be ignored in exploring the sequence of effects of Jesus' agony and death. This saying concerns all the previous four characters. Therefore, it seems better in this 5.2.2 to treat the issues of Mt 28.18-20 first, and then the effects of Jesus' agony and death on the four characters and those of the servant's suffering and death on the corresponding characters.

## **#1. Issues of Matthew 28.18-20**

For the purpose of the present study, only two issues concerning Jesus' saying in 28.18-20 are to be treated: the issue of the authority in 28.18 and that of the meaning of "to make disciples".

### **#1.1. The Issue of the Authority in 28.18**

The majority of scholars understand that Jesus was given (ἐδόθη) all authority in heaven and on earth after his resurrection (28.18-20).<sup>292</sup> This authority shows his exalted status, which enables Jesus to make disciples of all nations. Such making of many disciples is understood as God's reward for the sacrifice of his life for many (20.18, 28.19).

However, Nolland maintains that the authority in this passage is not "a newly acquired authority" but "an [earlier] authority whose reality has been challenged by

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<sup>292</sup> Osborne, *Matthew*, 1078-79; Morris, *Matthew...*, 745-46; France, *Matthew...*, 1112-13; Schnackenburg, *Matthew*, 298; Davies and Allison, *Matthew...III*, 682-83; Beare, *Matthew...*, 544; Witherington, *Matthew*, 532-33; Hare, *Matthew*, 333; Luz, *Matthew 21...*, 623-24.

the Passion events”. This is because Matthew has “quite frequently” described Jesus as one ‘who has authority on earth to forgive sins’ (9.6) and ‘to whom everything has been passed on by Jesus’ Father’ (11.27).<sup>293</sup>

In addition, Nolland argues that positions on the right and left of Jesus, asked for by the mother of the sons of Zebedee, are taken by robbers at the cross. He argues this on the basis of two elements: the same language “one on [your] right and one on [your] left, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐναντίων” (20.21, 27.38); the question, “Are you able to drink the cup?”, owing to which “the link with the thieves at the cross becomes stronger”.<sup>294</sup> On this understanding of 20.21 and 27.38, he argues that “at least in some proleptic sense”, Jesus is depicted as “manifesting his kingly rule from the cross, perhaps even in some ironically intended sense taking up his rule as king there”.<sup>295</sup> Consequently, for Nolland, “the authority claim of 28.18” concerns “vindication of authority rather than new authority”.<sup>296</sup>

If Nolland is right, Jesus has not been exalted after the resurrection and neither has the authority to command the Eleven to make disciples been newly given to him then. This implies that there is no room in 28.18-20 for the idea of God’s reward for Jesus’ sacrifice.

However, there are some problems in Nolland’s argument. First, with respect to the question, “Are you able to drink the cup?” (20.22), Nolland views “drinking the cup” as “directly part of what is being asked for” rather than “a condition for the positions asked for”.<sup>297</sup> This view could be right only on the basis of his conclusion that Jesus as king rules on the cross. However, the basis needs to be proved yet. In addition, it is questionable that the suffering of the robbers can be referred to as “drinking the cup”. When Jesus asks the mother, Jesus is to drink the cup, not because of his sins but because of God’s purpose. In contrast, the robbers deserve to be crucified. The cup which the two sons want to drink, if necessary, and also Jesus expects them to drink, is “Jesus’ cup” (“my cup, ποτήριόν μου” 20.23) rather than suffering such as that of the robbers. Here and later, the image of the cup is

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<sup>293</sup> Nolland, *Matthew*..., 1264, adds references to Mt 11.27, 7.29, 8.9, 9.8, 21.23, 24, 27; cf. 10.1; for the same opinion, see Gundry, *Matthew*..., 595; Hagner, D., *Matthew 14-28* (WBC; Dallas: Word, 1995), 886.

<sup>294</sup> Nolland, *Matthew*..., 820-21.

<sup>295</sup> Nolland, *Matthew*..., 1264.

<sup>296</sup> Nolland, *Matthew*..., 1265.

<sup>297</sup> Nolland, *Matthew*..., 820.

mentioned between Jesus and the sons, and between Jesus and his Father only (26.39-44), never between Jesus and the robbers.

Second, with regard to the linguistic sameness, “one on [your] right and one on [your] left, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐναντίων”, it is noteworthy that the same language does not always express the same idea, as Hooker says elsewhere.<sup>298</sup> In addition, Nolland does not pay attention to the word “sit, καθίζω”, which appears in the mother’s request and Jesus’ answer together. In the Old Testament, the idea of “to take the office of or to exercise a certain authority” is expressed as “to sit, ישב” on the seat of the authority.<sup>299</sup> In contrast, to be humble or to lose one’s authority is expressed as to “go (step) down from one’s throne(s)”, “arose from one’s throne”, or “sit on the ground or ashes”.<sup>300</sup> In the New Testament, the word, “to sit, καθίζω or κάθημαι”, is used for the same idea.<sup>301</sup> Especially it is noteworthy that the same word, “to sit, καθίζω” occurs in Jesus’ promise (19.28), which Nolland also views as “part of the background” of the mother’s request.<sup>302</sup> However, at the crucifixion, Jesus and the robbers neither sit on the cross, nor are described as “sitting” on it.

Third, with respect to the situation prophesied by Jesus, the situation is different from Nolland’s argument. The situation of Jesus’ crucifixion is prophesied by him as part of his future to be “delivered into the hands of men”; “delivered up for crucifixion”; “delivered to the chief priests and scribes, who will condemn him to death, and deliver him to the Gentiles to mock, scourge and crucify him”.<sup>303</sup> In this situation, Jesus is “to be allowed by God to come under the power of the destructive will of humanity”, as Nolland says.<sup>304</sup> This means that Jesus is to be subjected to others’ rule, which is far from Jesus’ kingly rule. Rather, Jesus on the cross shows his ultimate *servantship* to give even his life as a ransom for many (20.25-28). According to a social-scientific approach, Jesus on the cross is experiencing the “Status Degradation Rituals”, which is far from kingly rule.<sup>305</sup>

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<sup>298</sup> Hooker, *Jesus...*, 62-63.

<sup>299</sup> (Yhwh) 1 Kg 22.19, 2 Chr 18.18, Ps 9.4, 7, 47.8, Isa 6.1; (king) 2 Kg 11.19, 2 Chr 23.20 ; (Jerusalem) Isa 52.2 (this follows MT and 1QIsa<sup>a</sup>; see Paul, *Isaiah...*, 386).

<sup>300</sup> Two expressions are together found in Eze 26.16; Jon 3.6; Isa 47.1.

<sup>301</sup> Mt 19.28, 25.31, 26.64; Lk 22.30; Heb 8.1, 12.2, Rev 3.21, 4.9, 10, 5.13, 6.16, 7.10, 19.4, 20.4, 20.11, 21.5.

<sup>302</sup> Nolland, *Matthew...*, 820.

<sup>303</sup> Mt 17.22, 26.2, 20.18-19.

<sup>304</sup> Nolland, *Matthew...*, 720.

<sup>305</sup> Malina, B. and Rohrbaugh, R., *Social-Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress, 2003), 138-39.

Fourth, with regard to Jesus' "authority" before his resurrection, Nolland refers to two instances: "authority on earth to forgive sins" (9.6) and "everything has been passed on to Jesus by his Father" (11.27).

The authority to forgive sins (9.6) is a great authority, but does not seem to cover all authority in heaven and on earth.<sup>306</sup> Unlike this authority, the "everything" (11.27) seems very close to the "all authority" in heaven and on earth (28.18). However, Davies and Allison think that the former and the latter do not constitute a perfect parallelism, because the former is related to "revelation", which is not exactly the same as "authority".<sup>307</sup> Similarly but more broadly, France understands it to go beyond the probable reference to "the revelation of truth". For him, the phraseology "anticipates" the "pronouncement of 28.18" of "the empowerment of the Son of Man" through his death and resurrection.<sup>308</sup> In support of this view, he adds that the focus is on Jesus' "possession of the authority", not on when and how he received it.<sup>309</sup> Even if its focus is as France describes it, it cannot be avoided that the authority was given to Jesus at least before Jesus' saying it in 28.18. Consequently, it seems unnatural in 11.27 to speak of the "anticipation of the pronouncement of 28.18". Rather, it seems more consistent to argue that Jesus in 28.18, "freshly affirms his authority" given him earlier, as Nolland argues.<sup>310</sup>

Slightly differently, Osborne argues that while the authority in 28.18 is "linked to the authority Jesus displayed throughout his earthly ministry", it is "a new level of authority", "as Jesus receives from his father his pre-existent glory and authority (a further link to the transfiguration)".<sup>311</sup> It is unfortunate and defective that Osborne does not support his view from the New Testament.

As explored so far, the context of the "everything" in 11.27 concerns revelation, but it may also include a sort of authority. However, such an authority was subjected to the authorities of the religious leaders, of Pilate and of death. In contrast, the authority in 28.18 is over these people,<sup>312</sup> and even over death. Particularly in relation to the "death", Jesus with the "everything" (11.27) was

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<sup>306</sup> Hagner, *Matthew 1...*, 234, sees the authority to forgive sins on earth as one of the blessings of the eschaton which the person on Dan 7.13-14 has brought with him.

<sup>307</sup> Davies and Allison, *Matthew...III*, 682.

<sup>308</sup> France, *Matthew...*, 445.

<sup>309</sup> France, *Matthew...*, 445.

<sup>310</sup> Nolland, *Matthew...*, 1265.

<sup>311</sup> Osborne, *Matthew*, 1078-79.

<sup>312</sup> Davies and Allison, *Matthew...III*, 682.

certainly killed,<sup>313</sup> but with the authority in 28.18 he will live forever in view of his “eternal presence”<sup>314</sup> (28.20). In addition, the nature of his authority in 28.18 is related to the realisation of the transfiguration in 17.1-9 at least,<sup>315</sup> while Jesus with the “everything” (11.27) preceded this realisation. Therefore, in these respects at least, even if the “everything” (11.27) includes a sort of authority, this authority had limitations in comparison with “all authority” in 28.18.

Fifth, in terms of grammar, the verb, “[all authority] was given [to Jesus], ἐδόθη” in 28.18 is understood as an “ingressive aorist”.<sup>316</sup> According to this understanding, the verb means “has just been given”. This can be reinforced by the final point.

Sixth, the conjunction “therefore, οὖν” in 28.19 connects the authority and his command.<sup>317</sup> If his authority was given to him before the resurrection, it would be unnatural for Jesus not to command before this time on the basis of the authority; if he had received the authority before the resurrection and had some reason to command after his resurrection, it would be expected that a reason would be offered here.<sup>318</sup> This expectation is natural because of the force of the conjunction, “therefore οὖν”. Hence, the use of the conjunction with no other reason than the authority shows the probability that the authority is new, and thus the unique basis for his command.<sup>319</sup>

## #1.2. The Meaning of “To Make Disciples”

<sup>313</sup> This means that his authority at that time was vulnerable to death. If not, he could not have been killed.

<sup>314</sup> Davies and Allison, *Matthew...III*, 687.

<sup>315</sup> Osborne, *Matthew*, 1079.

<sup>316</sup> Jeremias, *New...*, 310.

<sup>317</sup> Nolland, *Matthew...*, 1258 n.b, notes that “οὖν” is omitted by  $\kappa$ , A, 0148<sup>vid</sup>, f<sup>13</sup>, etc. However, other important manuscripts keep it, and UBS<sup>4</sup> keeps it in the text without mentioning the omission. See also Metzger, B., *A Textual Commentary on the Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 2002<sup>2</sup>), 60-61. Consequently, Davies and Allison *Matthew...III*, 683 n.37, underlines, “οὖν has very strong support, and should surely be read”. Even Nolland, *Matthew...*, 1258 and 1265, translates it as “[Go], then, [and disciple all...]”, and admits the logical connection, although he views “Jesus’ freshly confirmed authority” as “the basis for his new directive now to the disciples”.

<sup>318</sup> For logical connection because of the conjunction “therefore” between verse 18 and 19, there may be a certain reason such as the fullness of time, the change of his body, or God’s providence. Without such a reason, the authority alone, assumed as given before, is not enough for the logical connection.

<sup>319</sup> Davies and Allison, *Matthew...III*, 683, “28.18 implies the same conviction that... through the resurrection Jesus is exalted and made Lord of the cosmos. In other words, God hands to him all authority.”

The effects of the agony and the consequential death of Jesus can be found in 28.18-20. If the ransom was successfully paid and the blood of the covenant was legitimately shed, it is natural to expect that the news will be proclaimed. Therefore, it is important to pay attention to Jesus' command to make disciples in 28.18-20.

First, the scope of “everything that I have commanded you, πάντα ὅσα ἐνετειλάμην ὑμῖν” is the most significant for the effects of the agony and death. This can be understood in a narrow sense. Walvoord thinks the “everything” to be Jesus' new commandment in John 13.<sup>320</sup> However, it will be unnatural to understand it as referring only to the commandment in John 13, because “πάντα” means “all” or “everything”. Gundry briefly comments that Matthew delivers his “final, emphatic blow against antinomianism”.<sup>321</sup> He seems to think that it concerns at least Jesus' commandments related to the Law in the Old Testament.<sup>322</sup> Similarly, France says that it is Jesus' “new commandments”, which are not “necessarily opposed to the commandments of the OT”, because “Jesus' teaching has given a new interpretation to the old law” as seen in “5.17-48”.<sup>323</sup> Consequently, for France, the “everything” is Jesus' “new commandments”. This is likely, but it is not clear whether France means by the “new commandments” all of Jesus' teaching or only his interpretative teaching of the Law as seen in 5.17-48.

As is well known, Jesus' teaching, as one of his three ministries,<sup>324</sup> does not consist of only his interpretative teaching of the Law. Even the Sermon on the Mount, as France emphasises,<sup>325</sup> includes not only commandments (imperative) in a narrow sense but also instructions (indicative).<sup>326</sup> Nevertheless, Jesus at the end of this Sermon spoke about the destiny of everyone who hears his words and “does them [his words], ποιεῖ αὐτούς” (7.24), and that of everyone “not doing them, μὴ ποιῶν αὐτούς” (7.26).<sup>327</sup> This means that even his instructions are to be viewed as

<sup>320</sup> Walvoord, J., *Matthew: Thy Kingdom Come* (Chicago: Moody, 1974), 242.

<sup>321</sup> Gundry, *Matthew...*, 596.

<sup>322</sup> Commenting 17.5, Gundry, *Matthew...*, 345, argues, “Obedience to his ethical teaching is linked with taking up one's cross according to the pattern of his passion”.

<sup>323</sup> France, *Matthew...*, 1118-19.

<sup>324</sup> See Mt 4.23, 9.35: teaching, proclaiming the good news of the kingdom, healing disease.

<sup>325</sup> France, *Matthew...*, 1118-19, “... it is by obedience to his words that salvation is henceforth to be found (7.24-27). To be a disciple is to obey Jesus' teaching.”

<sup>326</sup> For the instructions (indicative), see Mt 5.3-11; 5.13; 5.17-19; 5.27-28; 7.21-27; for the issue of the relationship between imperative and indicative in Matthew, see Talbert, *Matthew*, 9-27 and references there.

<sup>327</sup> This translation is the same as the KJV, NKJV and ESB (NIV is similar). These phrases may be translated as “does on them [Jesus' words]” and “not doing on them”, as the NASB, NRSV and NJB.



commandments. Yet, the Sermon is called “teaching” at the beginning (5.2) and the end (7.29).

Hence, it does not seem Matthew’s or Jesus’ intention to sharply separate teaching from commands in Jesus’ ministry. This is likely because the goal of Jesus’ teaching is the hearer’s appropriate response to practise the direction of the teaching, as the goal of Jesus’ command is the hearer’s appropriate response to practise the direction of the command. This is reinforced by the fact that Jesus is understood to teach the “will” of God, for people doing the words of Jesus (7.24) are the same as doing the will of Jesus’ Father (7.21), in Hare’s words, “To do what Jesus teaches (‘my words’, 7.24) is to do the will of the Father in heaven (7.21)”.<sup>328</sup> In addition, disciples of the Pharisees said to Jesus: “You teach the way of God” (22.16). For Matthew, these are words of “flattery” but “actually express the truth about Jesus”, as Nolland points out.<sup>329</sup> Furthermore, God commands in 17.5, “listen to him [Jesus]”, which implies that Jesus teaches the truth of God at least.<sup>330</sup>

Consequently, Jesus’ teaching concerns the “will”, “way”, or truth of God, and thus even the indicative part of Jesus’ teaching is a sort of (implicit) command to ask people to observe the will, way, or truth of God. In this respect also, it is probably right to say that the “final and authoritative definition” of “righteousness” is found in the “teaching” of Jesus, “the *one* teacher (23.8, 10)”.<sup>331</sup>

Therefore, it can be said that the “everything” includes not only Jesus’ commandments (imperative) but also teaching (indicative).<sup>332</sup> Thus, the

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The former is a more literal translation. In addition, as Nolland, *Matthew...*, 343 n.517, points out, the expression, “to do the word(s)”, is “quite a common idiom in the LXX and is found elsewhere in the NT”, such as Ex 24.3, 33.17, Jdg 21.11[A], Jer 11.6, 22.4, Eze 12.25, Lk 8.21; cf. Rom 2.13, Jas 1.22-23.

<sup>328</sup> Hare, *Matthew*, 334.

<sup>329</sup> Nolland, *Matthew...*, 895.

<sup>330</sup> It is well known that this command is an echo of Dt 18.15, 19; see, Osborne, *Matthew*, 648; in addition, France, *Matthew...*, 650, points out that this command is particularly related to “the unwelcome announcement” of the suffering of a ransom in 16.21-28; similarly, Nolland, *Matthew...*, 704, observes that the command is framed by Jesus’ “anticipation” of suffering in 16.21-25 and 17.[9 implicitly], 12. Such “announcement” or “anticipation” is ultimately God’s truth based on God’s purpose/will, which is true of all of Jesus’ teaching.

<sup>331</sup> Hagner, *Matthew 14...*, 888, is concerned to stress the uniqueness of Jesus as teacher (Hagner’s italics).

<sup>332</sup> For the same conclusion, see Turner, *Matthew*, 690-91, criticising Walvoord, argues, “Since Jesus is the ultimate and definitive teacher of the Torah (Mt 4.23; 5.2, 17-48, 7.29, 9.35, 11.1, 13.34, 21.23, 26.55), it is not surprising that his disciples are to continue in this vein. The teaching is... ethics. Its goal is... obedience.”; Osborne, *Matthew*, 1081, “Since Jesus’ words endure forever (24.35), the church must centre on his commands.”; on the grounds of Matthew’s description of Jesus as “teaching nine times”, Nolland, *Matthew...*, 1271, says, “What the disciples are to teach is what they have in turn been taught by Jesus”; Stanton, G., *The Gospels and Jesus* (Oxford: Oxford University Press,

“everything” includes even such teaching as “Jesus’ life as a ransom for many” (20.28) and “his blood of the covenant shed for many for the forgiveness of sins” (26.28).

Davies and Allison go further, and argue that the verb “ἐνετειλάμην, I have commanded” is “a constative aorist” and “refers not to one command or to the Sermon on the Mount but to “all of Jesus’ teaching—not just imperative but also proverbs, blessings, parables, and prophecies”. They add that 28.20 interprets Jesus as “the authoritative bringer of revelation”. This revelation cannot be divided from “Jesus’ life, which is itself a command”.<sup>333</sup> Consequently, “ἐνετειλάμην” “unifies word and deed and so recalls the entire book”.<sup>334</sup> This is likely,<sup>335</sup> and seems to reflect Matthew’s understanding of the “ἐνετειλάμην”, and his consequent writing of the Gospel of Matthew. Thus, Jesus’ fundamental and ultimate mission to save God’s people from their sins (1.21) described in this Gospel is also included in the “everything”.

A question may be raised: If not only such teaching as “Jesus’ life as a ransom for many” and “his blood of the covenant shed for many for the forgiveness of sins” but also such description as Jesus’ fundamental and ultimate mission are included in the “everything”, what does “to (keep/obey/observe)” mean? This question is the issue to be treated in the next exploration.

Second, with respect to “τηρεῖν, to (keep/obey/observe)”, the infinitive “τηρεῖν” comes from the verb, τηρέω, which means “keep”, that is, “keep watch over”; “hold”; “not lose”; “protect”; “observe”. When it meets “law and teaching”, it means “to persist in obedience”.<sup>336</sup> Thus, the infinitive here means to “obey” or “observe”. In case of law, it means to “practise the direction of the law”. In case of

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2002<sup>2nd</sup>), 74, simply connects the “everything” to Jesus’ teaching and its five discourses in Matthew; Hagner, *Matthew 14...*, 888, similarly underlines “the *obedience* to the teaching of Jesus” (Hagner’s italics); Luz, U., *Matthew 21-28* (Minneapolis: Fortress Press, 2005), 633, “the teaching of Jesus”; Schnackenburg, *Matthew*, 299, “to obey Jesus’ commands and instructions”.

<sup>333</sup> Although these scholars do not provide references for this argument, it is probable. One of the references will be “just as, ὥσπερ” in 20.28, which connects Jesus’ life as a command to disciples’ lives.

<sup>334</sup> Davies and Allison, *Matthew...III*, 686.

<sup>335</sup> For the same or similar views, see Osborne, *Matthew*, 1082; Luz, *Matthew 21...*, 633; Hagner, *Matthew 14...*, 888; Twelftree, G.H., *In the Name of Jesus: Exorcism among Early Christians* (Grand Rapids: Baker Academic, 2007), 159-60.

<sup>336</sup> BDAG, 1002.

teaching, it means to “obey” or “observe” the direction of the teaching, which needs to be explored concretely.

Matthew provides diverse goals of Jesus’ teaching, while Jesus teaches the “will”, “way”, or “truth” of God. Generally, to “practise the direction of teaching” is the goal of Jesus’ teaching. For example, the goal of the teaching, “Blessed are the merciful ....” (5.7), is to implicitly command the hearers to treat other people mercifully. However, sometimes only to understand an instruction (and believe it as God’ will, way, or truth)<sup>337</sup> is the goal of his teaching. For example, there is no direction to practise in the parable of a mustard seed (13.31-32). Such parables<sup>338</sup> demand primarily understanding (13.51, 10-17, 19, 23), and are implicitly expected to be believed as God’s truth.<sup>339</sup>

Sometimes belief or faith is focussed as the goal of his teaching. Previous parables exemplify this. In addition, Jesus, mentioning the birds of the air and the lilies in the field, encourages the hearers to have a strong faith in God (6.25-30). Sometimes, the object of the faith is described as Jesus,<sup>340</sup> or more concretely even his words.<sup>341</sup> There are other instances where Jesus encourages the hearers to have a strong faith.<sup>342</sup> In relation to the issue of faith/belief, two instances are also noteworthy: the description of Jesus’ disciples as little ones who *believe in* Jesus (18.6);<sup>343</sup> the *faith* of the mat-bearers (and the paralytic) rewarded with Jesus’ forgiveness of the sins of the paralytic (9.2).<sup>344</sup> Thus, the faith/belief is so significant

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<sup>337</sup> Such kinds of obedience to the teaching as to practise, to understand, and to believe are not always clearly separated; see 15.1-20 (understanding related to practice); 17.9-13 (understanding related to belief); 17.14-20 (understanding due to believe and practise); 24.15-28 (commandments based on understanding due to believe); 13.18-23, 51 (understanding the direction of the teaching, due to practise it in believing it as true).

<sup>338</sup> See the parable of the sower (13.3-23); the parable of leaven (13.33); the parable of a mustard seed (13.31-32); the “understanding” in the first parable may be understood not as “a purely intellectual grasp of truth” but as “the lifestyle commitment” demanded by the “message of the kingdom of heaven” and thwarted by “adverse circumstances and divided loyalties” in its previous cases, as France, *Matthew...*, 521 argues. However, the emphasis of “understanding” in 13.10-17, 51 indicates that Jesus mainly underlines “understanding” first, and France’s argument seems to have derivative significance; see France, *Matthew...*, 510-11, 544, Nolland, *Matthew...*, 533-34, 542, 570; Osborne, *Matthew*, 508-509, 515, 543; Luz, *Matthew* 8..., 250.

<sup>339</sup> Similarly, Nolland, *Matthew...*, 552-54, commenting on this and the next parable of the leaven, underlines “the challenge to faith [in God]”.

<sup>340</sup> Mt 9.27-31, 15.22-28, 12.1-8, 13.54-58.

<sup>341</sup> 8.5-13; for the emphasis of “with a word” in 8.16, see Nolland, *Matthew...*, 361; Osborne, *Matthew*, 299; France, *Matthew...*, 321; see also 8.23-27; the instance of Peter in Mt 14.28-31 seems to pertain to this group, for he asked Jesus to command to come, and he tried to come to Jesus on the basis of the command.

<sup>342</sup> Mt 8.26, 9.20-22, 16.8, 17.20.

<sup>343</sup> France, *Matthew...*, 681; Nolland, *Matthew...*, 735.

<sup>344</sup> France, *Matthew...*, 344; Nolland, *Matthew...*, 379-80.

in Jesus' ministry. Consequently, it is likely that sometimes, the obedience to the "will", "way", or "truth" of God is just to believe what Jesus teaches, without a specific practical action.

Therefore, the goal of teaching "salvation from sins", "redemption" and "forgiveness of sins" concerns the hearer's faith in them as God's will, way, or truth. In other words, to obey the direction of Jesus' teaching in such cases is to believe (the content of) the teaching as God's will, way, or truth. It is also natural to say that the goal of teaching the indicative part of Jesus' life, death, and resurrection targets primarily the hearer's faith in them. Although it is another important goal to follow Jesus in such a way, this is derivative, because it is based on the faith and flows from it.<sup>345</sup>

Third, with respect to "to teach", as some scholars such as Turner and Osborne point out, Jesus is the "ultimate and definitive" teacher.<sup>346</sup> From now on, the disciples should teach on behalf of the teacher, Jesus. However, "the teacher-disciple relationship is with Jesus".<sup>347</sup> For this, there are three reasons. Firstly, the duty and the authority of the disciples to teach are generated by (the authority of) the risen Jesus (28.18-20).<sup>348</sup> Secondly, what Jesus has taught is in turn to be taught by the disciples. Thirdly, Jesus "will, but now in a new way, be present (28.20b)" in their teaching.<sup>349</sup> Thus, "By teaching what Jesus taught, the church becomes an extension of *his* ministry", as Davies and Allison argue.<sup>350</sup>

Consequently, it can be said that the prospective disciples from all nations (28.19) are given to Jesus by God who gave him all authority (28.18) to enable him to make disciples (28.18-20). Thus, it is reasonable to expect that many people will become Jesus' disciples because of "universal mission" performed under the

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<sup>345</sup> See also Act 2.1-41. Here Peter and other eleven disciples, who are understood as hearing Jesus' command in Mt 28.18-20, proclaim Jesus' "identity"; "death"; "resurrection"; "exaltation" (22, 36; 23; 24-32; 33-38)", and *on the basis of this proclamation* ask people to "repent (38)", to "be baptised (38)" and so to "receive the forgiveness of their sins" and "the gift of the Holy Spirit (38)", and to be "saved from the perverse generation (40)". Such asking cannot be accepted without faith in the proclamation.

<sup>346</sup> Turner, *Matthew*, 690-91; Osborne, *Matthew*, 1081; France, *Matthew...*, 1118; ; see Mt 4.23; 5.2, 17-48, 7.29, 9.35, 11.1, 13.34, 54, 21.23, 22.16, 26.55.

<sup>347</sup> Nolland, *Matthew...*, 1271, also refers to Mt 23.8, 10, "the one teacher, Christ".

<sup>348</sup> See also Osborne, *Matthew*, 1082; France, *Matthew...*, 1118.

<sup>349</sup> For the second and third points, see Nolland, *Matthew...*, 1271.

<sup>350</sup> Davies and Allison, *Matthew...III*, 686 (my italics).

“universal authority”.<sup>351</sup> Therefore, many such disciples are understood as God’s reward for Jesus’ sacrifice of his life for many (20.28, 26.28).

To conclude, the risen Jesus continuously teaches people through his disciples what he has taught. The object of the teaching includes imperative command and indicative instruction. Not only the former but also the latter concerns the will, way, or truth of God, and is related to the “righteousness” of God. As Davies and Allison argue, Jesus’ life is also included in the teaching. In a sense, it can be said that his life is the embodiment of the “righteousness” of God, while his ministry reveals the “righteousness”.

#### **5.2.2.A. The Effects on Jesus/the Servant**

With respect to the effect of Jesus’ agony upon himself, first, it is clear that Jesus was killed owing to the agony prior to and on the cross as described in 27.27-50.

Second, when he was killed after fulfilling his mission in his life and death (his exalted status means that he fulfilled his mission successfully), his death entailed two sorts of events.<sup>352</sup> One group of events happened immediately after Jesus’ death: the veil of the temple was torn in two (27.51a);<sup>353</sup> the earthquake erupted (27.51b); many bodies of the dead saints were raised (27.52).<sup>354</sup> The other happened on Easter Sunday, which is the resurrection of Jesus (28.1-10), as he prophesied several times.<sup>355</sup> Both of the two groups have a common factor that God did them.<sup>356</sup> This means that Jesus’ death by the people entailed God’s response, particularly the resurrection of Jesus. In addition, he was rewarded with “many” people (including disciples) for whom he died. With regard to the beneficiary of Jesus’ death, the scope of the “many” is revealed in 28.19. Those called to be disciple are “all the nations, πάντα τὰ ἔθνη”, which cover the Jews and the Gentiles together.<sup>357</sup> (see #1.2).

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<sup>351</sup> Osborne, *Matthew*, 1079, “The Risen Lord’s universal authority makes possible the universal mission”.

<sup>352</sup> There was darkness before the death of Jesus (27.45).

<sup>353</sup> For the various meaning of this event, see eleven kinds of opinions in Nolland, J., *Luke* (WBC; Dallas: Word, 1989-93), 1,157.

<sup>354</sup> Nolland, *Matthew...*, 821 calls these “after-effects of dying of Jesus”.

<sup>355</sup> Mt 16.21-23, 17.22-23, 20.18-19, 26.31-32, cf. 12.40, 16.4.

<sup>356</sup> Nolland, *Matthew...*, 1211-13, “God’s negative reaction to the execution of his Son”.

<sup>357</sup> Matthew uses ἔθνος alone when referring to the Gentiles; however, when he speaks of πάντα τὰ ἔθνη, he no longer uses the ἔθνη to distinguish Gentiles from Jews but rather refers to the whole of

Third, the significance (effect) of his death is revealed by Jesus as “a ransom for many” (20.28). Insofar as this ransom is to sacrifice his life, it is related to his lifelong mission to save God’s people from their sins according to God’s plan (1.21). In addition, the ransom is related to the (guilt/reparation) offering to treat the TIS in Isa 52.13-53.12 in terms of depth grammar (see 5.1.7). Consequently, the ransom is the divine solution to the problem of the sins in a broad sense or the TIS of the “many”.<sup>358</sup> This is reinforced by Jesus’ cup-saying: “This is my blood of the covenant, which is poured out for many for forgiveness of sins.” (26.28). This saying concerns not only the “many” and Jesus’ sacrifice of his life (these are in common with the idea in 20.28) but also their “sins”.

This is further applied, as explored in #1.2. The teaching in 28.20 includes “Jesus’ mission to save God’s people from sins”, “redemption” and “forgiveness of sins” as well as other elements. These saving works, related to the “righteousness” of God, pertain to Jesus’ knowledge and ultimately to God’s purpose. As has been seen, the suitable response or obedience to the teaching is to understand it; to believe it as the will, way or truth of God; and/or to practise the direction of the teaching. Therefore, it can be said that by his knowledge including the significance of his death according to God’s purpose, Jesus, through his disciples, teaches and forgives/lets people be forgiven from their sins (in other words, “justifies” people) who suitably respond/obey to the teaching (see also 6.3.1.B; Mt 18.15-18). In addition, he leads them into the new way of life in the righteousness of God.

Fourth, one of God’s special responses entailed by Jesus’ death faithful to his mission was his exaltation of Jesus. That all authority in heaven and on earth has been given to Jesus (28.18) implies his exalted status. This may be a reward in a sense that it would not be given to him, if he did not fulfil the mission satisfactorily. However, it is more than a reward in the sense that the position cannot be given to any human being who achieves anything. This status is exclusively given to Jesus, because all authority is given to him and there remain no other authorities. This

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humanity; see Mt 24.9, 24.14, 25.32; Nolland, *Matthew...*, 1265-66; France, *Matthew...*, 1114-15; Keener, *Matthew...*, 719; for the issue, see Hare, D. and Harrington, D., “Make Disciples of All the Gentiles (Matthew 28.19)” *CBQ* 37 (1975), 359-69; Meier, J., “Nations or Gentiles in Matthew 28.19?” *CBQ* (1977), 94-102.

<sup>358</sup> If one, like Nolland, denies the relationship between this “ransom” and the “(guilt/reparation) offering” in Isa 52.13-53.12, the meaning of “Jesus’ giving his life as a ransom for many” remains “quite imprecise” to the one; see Nolland, *Matthew...*, 826; if the goal of such sacrifice of Jesus’ life is not clear in Matthew, Jesus or Matthew must have made a serious mistake.

reveals that Jesus is the son of God (3.17, 26.63-64; see also 4.1) and assumes the role of Yhwh (see 4.3; 5.1.5).

These effects can be traced to those on the servant. For this issue, it is necessary to explore the servant's acts overlapping with the act of carrying diseases and (sufferings/...) and their effects. This is because it shows the main significance of his acts, active or passive, to which the significance of his agony understood as carrying them is added. Consequently, this contributes to understanding his carrying the diseases and (sufferings/...) in a broad context.

First, with respect to the effect of the servant's agony upon himself, the agony caused by "being pierced through and crushed" (5a) is serious. As Blenkinsopp and North explain, in many cases its Hebrew word means "killed" or "pierced through".<sup>359</sup> In addition, the meaning of the Hebrew word for the latter "crushed" is also serious.<sup>360</sup> Hence, it is anticipated that the agony results in the death of the servant.<sup>361</sup> According to 8b $\alpha$  and part of its context (9a, 10b, 12b), the servant was killed.<sup>362</sup> This death seems to be probable not only because the serious agony was caused by "being pierced through and crushed", but also because the servant was chosen for dealing with the TIS of the "we" and "(the/-) many",<sup>363</sup> as also live animals chosen to be offered to Yhwh for that purpose were slaughtered.<sup>364</sup>

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<sup>359</sup> Blenkinsopp, *Isaiah*..., 347 n.r., 353-54, "'killed' or 'pierced through' (and therefore presumably killed) in the great majority of cases and only infrequently 'wounded' (Eze 26.15, 30.24)"; he considers the whole context, esp. 53.8, and thinks that the servant was killed; Motyer, *The Prophecy*..., 430, "It usually means 'to pierce fatally' (Job 26.13; Ps 109.22, Isa 51.9)"; North, *The Second*..., 239, "generally mortally... 'slain'"; Oswalt, *The Book*..., 387, "The images have now shifted from illness to injury and have become more severe. While 'pierced through' is not always specifically said to result in death, it is typically used in contexts with death (Isa 22.2, 51.9, 66.16, Ps 69.27 [Eng. 26])". Delitzsch, *Isaiah*..., 318, goes so far as to say that it is the strongest term for violent and excruciating death in the language.

<sup>360</sup> Oswalt, *The Book*..., 387, explains, "'crushed' is stronger than that which Eng. 'bruised' implies. It suggests at least breaking into pieces and in some cases even pulverizing (Isa 19.10, Job 22.9, Jer 44.10, Ps 90.3)."

<sup>361</sup> Treating the phrase, "(by means of/at the cost of) his (stripes/wounds)" in 5b $\beta$ , GP, 307, say, "Paradoxically, the means of death has become the means of deliverance", which also supports that the agony leads to the death of the servant.

<sup>362</sup> See 3.2.2.8b $\alpha$ ; 5.1.3.

<sup>363</sup> See 5.2.1.

<sup>364</sup> In relation to "**sin**", see Lev 4.3, 14, 23, 28, 35 (the female noun of the word: explaining cases for sin offering); 4.2, 3, 14, 22 (the cognate verb of the word: explaining sin offering); 5.15-17, 21-23 [Eng. 6.2-4] (the cognate verb of the word: explaining guilt offerings). In relation to "**iniquity**", see Lev 5.1 (explaining sin offerings); 7.2 (explaining guilt offerings). In relation to "**transgression**", see Lev 16.15-16 (explaining the Day of Atonement related to the goat for Yhwh: the goat of the sin offering, which is different from the goat for Azazel: the scapegoat in 16.20-21—the fate of this goat, unlike the former goat, is uncertain; see Milgrom, *Leviticus 1*..., 1045; Kiuchi, *Leviticus*, 304.). For

Therefore, the death of the servant to treat such TIS can naturally be seen as a “(guilt/...) offering” mentioned in 10b $\alpha$ .<sup>365</sup>

Second, the result/effect of all the servant’s related works, active or passive including life and death, can also be explored. To speak as a whole, the success of his works is declared by Yhwh (13a), which is a sort of guarantee. Yhwh’s declaration is proved right by the successful effect on Yhwh’s purpose (10b $\gamma$ ) and by Yhwh rewarding the servant for his works (12a). All of these are related to the servant’s mission including life and death, and shed light on them.

Here, it is noteworthy that the guaranteed mission of the servant includes not only his life but also his death (this is another way to prove the death of the servant). There are reasons for this.

Firstly, Yhwh in 13a emphatically declares that his servant will prosper, which does not necessarily refer to a specific work but his servant himself to be (“prosperous”/“successful”), or to do “with insight”.<sup>366</sup> Therefore, the servant’s intention will be fulfilled in his active or passive life.

In terms of the active aspect, he did not open his mouth against the oppression (7a-c); he (bore/.../carried/...) the diseases and (sufferings/...) of the “we” (4a); he (bore/.../carried /...) the TIS of (the/-) many (11b $\beta$ , 12c $\alpha$ ); he (intervened/interceded) for the TIS of the “many”<sup>367</sup> (12c $\beta$ ); his soul lays down a (guilt/...) offering (10b $\alpha$ ; if the second option is chosen); he poured out his (soul/life) <even> to death (12b $\alpha$ ); he will rise (13b); he will sprinkle <on> many nations (15a $\alpha$ ); *by his knowledge*, he will justify (the/-) many (11b $\alpha$ ; including the “we”, because Yhwh caused the TIS of the “we” to fall upon him and its result in 6b and 5a-b); etc.<sup>368</sup>

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the slaughter of the related animals, see Lev 4.1-5.13, 6.25, 7.1-5, 16.15-16.

<sup>365</sup> If the subject of the verb in 10b $\alpha$  is “the servant’s soul” in the options, the content of the offering cannot be identified within 10b $\alpha$ . In view of the whole text, the agony and death of the servant is underlined, and is the only one which has such sacrificial nature. Therefore, even if the subject is so, it reaches the same conclusion. The passages from 12b $\alpha$  to 12b $\beta$  also support this view.

<sup>366</sup> Paul, *Isaiah...*, 399, “The prophecy begins...with the assurance that the Lord’s servant shall ultimately have success.” in reference to Jos 1.8, 1 Sam 18.5 in addition to 1 Sam 18.14, 1 Kgs 2.3 (Solomon), 2 Kgs 18.7 (Hezekiah); Goldingay, *The Message...*, 488, translates 13a as “... will act with insight”.

<sup>367</sup> Here “many” refers to the “many” in 12c $\alpha$ , and thus includes the “we” and (the/-) many in 11b $\beta$ ; for this understanding, see #1 in 5.2.2.C.

<sup>368</sup> This rejects the contrast of Hooker, *Jesus...*, 75, between the abject and enforced suffering of the Servant and the willing service of Jesus in Mk 10.45.



In terms of the passive aspect, the arm of Yhwh was revealed (upon/unto) him (1b); he (is anointed/was such a disfigurement<sup>369</sup>) (14b $\alpha$ ); he was despised (3a $\alpha$ , 3b $\beta$ ); he was pierced through and crushed because of “our” TIS as Yhwh desired (5a-b, 6b, 10a); **he was submissive** but was oppressed (7a-c); he was counted *among* <the/-> *transgressors* and (*by/through/because of/from*) (*prosecution and judgment/oppressive judgment*) he was taken (away/-) (12c $\alpha$ , 8a $\alpha$ ; perhaps, he was counted as a transgressor in the process of the judgment); his life is made a (guilt/...) offering by someone [called you] (10b $\alpha$ ; if the first choice is chosen); he was cut off from the land of the living because of the TIS of the people (8b $\alpha$ ); his grave and death was appointed with <the> wicked and (a rich person>the rich) (9a); he will be rewarded by Yhwh with spoil or “many” (12a), and be (very) exalted (13b); etc.<sup>370</sup>

Insofar as Yhwh’s declaration is right, it is natural that *the fulfilment of all of these active or passive events of the servant’s life and death is guaranteed*.

Secondly, 10by shows the effect of the servant’s works on Yhwh’s purpose: “In his hand <the> (*purpose/good pleasure*) of Yhwh will prosper”. The expression “in one’s hand” with “prosper” occurs three times in other places, and implies the one’s intentional participation for or contribution to the successful result.<sup>371</sup> Thus, “in his hand” here includes all of his intentional works, life or death, active or passive. This is reinforced by the fact that 10by occurs primarily in relation to 10b $\alpha$ , the “(guilt/...) offering”. Consequently, it can be said that the servant’s works make <the> (*purpose/good pleasure*) of Yhwh prosper.

Thirdly, Yhwh says that he will reward the servant for his works (12a). The word “therefore” at the start of 12c $\alpha$  relates at least to 11b, “he (carried/...) the iniquities of (the/-) many” and “justifies them”.<sup>372</sup> In addition, the expression “in return for the fact”<sup>373</sup> at the start of 12b $\alpha$  logically relates 12b $\alpha$ -c $\beta$  to 12a. In addition, the conjunction “therefore” in the beginning of 12a connects 12a at least to 11b in terms of structural closeness and to 10by in terms of content (and thus 10b $\alpha$ ).

<sup>369</sup> For the passive meaning of this noun, see Oswalt, *The Book...*, 373 n.54.

<sup>370</sup> It is difficult to decide whether the events in 10b $\beta$  “he will see <his> offspring...” and 11a $\alpha$ - $\beta$  “... he will see light... will be satisfied.” are passive (as Yhwh’s promise) or active (as the servant’s intention).

<sup>371</sup> Gen 39.3 (Joseph did) ; Ezr 5.8 (Israelites worked); Dan 8.25 (a king shall make)

<sup>372</sup> Oswalt, *The Book...*, 405, sees 12a-c as “a summary of what has gone before”, with “conclusion” and “the cause”.

<sup>373</sup> See Oswalt, *The Book...*, 399 n.47, “It is most frequently used to express a direct cause-and-effect connection.... (cf. Num 25.13, Dt 21.14, 1 Sam 26.21, Jer 29.19)”

12cα-β, with the previous 11b, clearly shows that the servant deals with the TIS of (the/-) many. In addition, 12bα designates one of the reasons for the reward of the spoil, namely, that the servant poured out his (soul/life) <even> to death. Therefore, it can be said that the servant's works have an effect of causing Yhwh to reward the servant with "many" or "spoil" (12a).

Third, with regard to the effect of his death as the (guilt/...) offering, the procedures of the servant's (guilt/...) offering to treat the TIS of "(the/-) many" result in qualifying him to perform the event in 11bα: "*By his knowledge*, the righteous one, Yhwh's servant, will justify (the/-) many". Here, the phrase, "*By his knowledge*" is syntactically marked,<sup>374</sup> while "their iniquities" is so marked, and "he" is also marked and emphasised. Thus, 11b means that because none other than the servant (carried/...) *the iniquities of the many* (11bβ), it is "just by his knowledge" that the righteous one, Yhwh's servant, will justify them (11bα). Accordingly, the servant's knowledge cannot be separated from the experience or procedure of his (carrying/...) *the iniquities of the many*, and thus from Yhwh's plan to use the servant as the (guilt/...) offering to deal with the TIS of the "we" and "(the/-) many". Consequently, it is a result of his death as the (guilt/...) offering that the servant will justify (the/-) many by his knowledge.

Here, "to justify (the/-) many" implies solving the problem of the TIS of "(the/-) many", in other words, letting (the/-) many be forgiven from their TIS. According to Motyer, the servant "brings [(the/-) many] a perfect righteousness before God", which provides "an accepted status before God".<sup>375</sup> Likewise, Oswalt states that "fellowship with God is possible", owing to the servant's justification.<sup>376</sup> These explanations are possible, because the servant's justification cannot be separated from Yhwh's forgiveness of the TIS, which is the basis for the people to have fellowship with Yhwh.

Fourth, there is another significant result/effect of the servant's life and death having fulfilled his mission satisfactorily. He is exalted by Yhwh (13b; there is no

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<sup>374</sup> For the significance of "knowledge" in Isaiah, see Goldingay, *The Message...*, 514, "So far the book called Isaiah has often problematized 'knowledge'. Lack of it takes Israel off into exile (5.13) and characterizes the image-makers among whom they then live (44.19, 25), whose so-called knowledge is no such thing (47.10). It is a possession of Yhwh (40.14; 48.4) but not of people. 'Knowledge' is a hope for the future (11.2; 32.4; 33.6). The prophet... now portrays this servant as possessing knowledge and realizing the hopes expressed earlier in his own person."

<sup>375</sup> Motyer, *The Prophecy...*, 442.

<sup>376</sup> Oswalt, *The Book...*, 404-405.

one but Yhwh who exalts the servant, even to the position of Yhwh: The servant will (rise), be lifted up, and be very exalted!). His exalted position may be a reward given by Yhwh for his fulfilling the mission very well in that it would not be given to him, if he did not fulfil the mission. However, it is more than a reward in that the position cannot be given to any human being who achieves anything.

Oswalt points out the significance of this status expressed with the combined words, *נשא* and *רום*, which together occur only four times in Isaiah only. The combined words in the other three instances (6.1, 33.10, 57.15) describe only Yhwh. However, 2.6-22 proclaims “forcefully against every exaltation of the human; v. 17 says that God will humble the exaltation of man, so that only God will be lifted up.” Against this background, Oswalt asks: who is the servant expressed in 13b in Isa 52.13-53.12? Neither “the nation of Israel” nor “a prophet of Israel” will be exalted to the place of God, except “the Messiah”.<sup>377</sup> Oswalt’s argument contributes to identifying the servant.

In addition, the exalted status of the servant sheds light on his identity in relation to “the arm of Yahweh” (1b). Owing to the exalted status, the servant can be said to share in Yhwh’s own “dignity”.<sup>378</sup> Such “extravagance of Yhwh’s declaration” “complicates” the identification of the servant as “the prophet [Isaiah’s successor]”.<sup>379</sup> This is also true of the identification of the servant as (part of) Israel, insofar as they are just human, irrespective of their assumed or ideal righteousness.

It is certain that the servant concerns “the revelation of Yhwh’s arm”.<sup>380</sup> Here, Yhwh’s arm may be distinguished from Yhwh or not.<sup>381</sup> Anyway, the exalted status suggests that the servant has a very close relationship with Yhwh. In other words, the status implies that the servant is more than a human locus of the revelation of Yhwh’s arm or a human agent of the arm. Therefore, it is likely that Motyer and

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<sup>377</sup> Oswalt, *The Book...*, 378-79; this may be reinforced by the argument of Dahood that the text at issue should be emended, since these words express only God in other places, and thus must be incorrect, in his “Phoenician Elements in Isaiah 52:13-53:12”, in Goedicke, H. (ed.), *Near Eastern Studies in Honor of William Foxwell Albright* (Baltimore: Johns Hopkins University Press, 1971), 65.

<sup>378</sup> Jones, D.R., “Isaiah II and III”, in Black, M. and Rowley, H.H. (eds.), *Peake’s Commentary on the Bible* (London/New York: Nelson, 1962), 527.

<sup>379</sup> Goldingay, *The Message...*, 490.

<sup>380</sup> Goldingay, *The Message...*, 496.

<sup>381</sup> GP, 298, cautiously say that this revelation is “indeed a revelation of Yhwh”, but “a revelation of a part of Yhwh in some sense representing Yhwh and distinguishable from Yhwh”; Motyer, *The Prophecy...*, 427, referring to Ps 44. 3 [Heb 4], Dt 7.18-19 as well as Isa 40.10, 51.9, 59.16, says that “‘the Arm [of Yhwh]’ himself, the Lord come to save” in relation to Isa 51.9 [19 seems misprint], 52.6, 8, 10.

Oswalt are right to identify the servant as the arm of Yhwh.<sup>382</sup> If so, it is reasonable that the Yhwh's arm which came down to the world can be exalted to its genuine place beside Yhwh.

To return to the traceability in terms of the effects of suffering and death, those of Jesus can be traced to those of the servant in that like the servant, Jesus was killed by the suffering; fulfilled his mission according to God's purpose (Scripture) with his life and death; was rewarded with "many" (disciples); and justifies many people by his knowledge, owing to the effect of his death as a ransom, like the (guilt/reparation) offering, according to God's purpose; and was exalted to the status which any human being cannot get.

#### **5.2.2.B. The Effects on the Jewish People/the "We"**

With respect to the effects or results of Jesus' agony and death, first, the agony and death aroused the misunderstanding of the Jewish people,<sup>383</sup> who mocked him (27.39-44). Their mockery means that they thought Jesus to be a sinner deserving even the death penalty, crucifixion. In view of this thinking (and the content of their mockery), they appear to have believed that his sin was identified as blasphemy by Sanhedrin members (26.57-66).<sup>384</sup> This sin of blasphemy concerns God, and the sinner deserves God's death penalty.<sup>385</sup>

Second, the Jewish people experienced Jesus' healing on the level of body and mind. In addition, most events of Jesus' healing were for the Jewish people.

Third, the Jewish people are included in "all the nations" (28.18-20) and the "many" (20.28, 26.28). This means that the people, like other peoples, get benefits from Jesus' agony and death. Consequently, the people, owing to the forgiveness caused by the bloodshed from Jesus (26.28), can have peace with God and a

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<sup>382</sup> Oswalt, *The Book...*, 375, 382; Motyer, *The Prophecy...*, 427.

<sup>383</sup> France, *Matthew...*, 1070, "ordinary Jews"; Brown, R.E., *The Death of the Messiah from Gethsemane to the Grave: A Commentary on the Passion narratives in the Four Gospels* (New York: Doubleday, 1994), 986-87.

<sup>384</sup> Osborne, *Matthew*, 1034; Nolland, *Matthew...*, 1197; France, *Matthew...*, 1070; For the issue of blasphemy, see Bock, D.L., *Blasphemy and Examination in Judaism and the Final Examination of Jesus: A Philological-Historical Study of the Key Jewish Themes Impacting Mark 14.61-64* (Tübingen: Mohr Siebeck, 1998), 111-12, 181-91, 206-209, 234-36.

<sup>385</sup> Lev 24.11-16.

reconciled relationship with him (20.28). In addition, they are to be taught by Jesus' disciples to live in the righteousness of God (see 5.2.2.A).

These effects can be traced to those on the “we”. There are several effects of the suffering of the servant upon the “we”. First, the severity of the servant's agony further led to “our” misunderstanding it as God's punishment because of his own TIS (4b). This misunderstanding resulted in his being despised (3bβ, perhaps 3aα also<sup>386</sup>).

Second, the diseases and (sufferings/...) of the “we” were (carried/...) by the servant (4a). In other words, the “we” were cured of such diseases and (sufferings/...) on the level of body and mind.<sup>387</sup>

Third, the punishment laid upon the servant caused *שְׁלוֹם* to come to the “we” (5bα). In order to find the meaning of *שְׁלוֹם*,<sup>388</sup> it is important to pay attention to the logical sequence: The TIS of the “we” cause Yhwh to punish the servant, which results in the *שְׁלוֹם* coming to the “we”. The TIS break the relationship between Yhwh and his people. Hence, it is likely to understand the meaning of *שְׁלוֹם* here to be “peace with God” by which “we are brought near to him and he is reconciled to us”.<sup>389</sup> This *שְׁלוֹם* is also related to the healing of the “we” (*by means of/at the cost of the servant's stripes/wounds*). Here the meaning of “healing” is important. The word “heal(ing)” occurs 8 times in Isaiah, and in 7 instances excluding 53.5, the “heal(ing)” means recovery from (the result of) Yhwh's striking, judgment, or punishment.<sup>390</sup> Hence, this “heal(ing)” implies forgiveness and a reconciled relationship between Yhwh and the people,<sup>391</sup> Thus, the healing here focusses on the

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<sup>386</sup> 3aα may concern 2a-b; however, both 3aα and 3bβ form an inclusio in terms of form and content, and may together concern the servant's agony of sufferings and disease.

<sup>387</sup> For the literal sense of the healing on this level, see #1 in 5.1.1.A.

<sup>388</sup> There are several meanings for *שְׁלוֹם* (peace/well-being/wholeness); Motyer, *The Prophecy...*, 430-31 and n.1, succinctly shows its significant meanings: “fulfilment, living or having lived a full life (Gen 15.15, 2 Kg 22.20); personal well-being, peace of mind and satisfaction (Gen 43.23, 27; 1 Sam 1.17); things going well (2 Sam 11.7; Ps 73.3, Isa 45.7); absence of war etc. (Lev 26.6; Dt 20.10); harmony (Gen 26.29, 31, 1 Sam 16.4); and peace with God (Num 25.12, Jdg 6.23, Ps 85.8, 10 <9, 10>; Isa 27.5, 48.22, 57.2)”.

<sup>389</sup> Motyer, *The Prophecy...*, 431.

<sup>390</sup> 6.10: recovery from the result of Yhwh's judgment; 19.22 (twice): recovery from Yhwh's striking (Egypt). There is no concrete way for Yhwh to strike Egypt. Therefore, it is difficult to know whether or not the “healing” includes healing on the level of body and mind; 30.26: recovery from the injuries which Yhwh has inflicted. The injuries may metaphorically mean “bread of privation and water of oppression” in 30.20; according to Clements, *Isaiah 1...*, 251, this passage pertains to “an eschatology bordering apocalyptic”; 57.18, 19: recovery from the sinful way of the people; see Oswalt, *The Book...*, 490.

<sup>391</sup> Therefore, Yhwh, wanting the people not to be healed in Isa 6.10, does not want to forgive the people nor to have reconciled relationship with them.

level of life, in contrast to 4a on the level of body and mind, although it can be said that they are ultimately related to each other.<sup>392</sup>

Logically, insofar as Yhwh is central to these processes, Yhwh intended to forgive the TIS and to recover his relationship with them. Therefore, the procedure of the servant's agony resulting in his death ends in that of "a (guilt/...) offering" (10ba),<sup>393</sup> which ultimately effects Yhwh's forgiveness and relationship with the people. If so, the "healing" on the level of life and "(peace/...)" are also said to be the effect of the successful offering of "a (guilt/...) offering", to which the servant's (stripes/wounds) contribute.<sup>394</sup>

In terms of traceability, the Jewish people in Matthew can be traced to the "we" in that like the "we", the Jewish people misunderstood the servant; they experienced healing on the level of body and mind; they get benefits from the agony and death of the servant, that is, the forgiveness of their sins, peace with God and a reconciled relationship with him.

#### **5.2.2.C. The Effects on Gentiles/the "They"**

With respect to the effects of Jesus' agony and death on the Gentiles, first, the Gentiles, like the Jewish people, are included in the "all the nations" (28.18-20) and the "many" (20.28, 26.28). This means that the Gentiles, like Jewish people, get benefits from Jesus' agony and death as a ransom, or the effects of Jesus' bloodshed. Second, the Gentiles are to be taught the knowledge of Jesus in order to be justified and to live in the righteousness of God (see 5.2.2.A). They, owing to the forgiveness caused by the bloodshed from Jesus (26.28), can have peace with God and a reconciled relationship with him (20.28). Third, consequently, it can be said that they get benefits from Jesus' intervention for their sins.

These effects can be traced to those on "(the/-) many". However, it is necessary to identify "(the/-) many" in Isa 52.13-53.12 in order to explore the effect of servant's

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<sup>392</sup> See the passages such as 35.1-10, 33.24.

<sup>393</sup> In this respect, it may be possible that the LXX translates 4a as "He bears our sins, and is pained for us". However, the translation destroys the particularity of 4a with its understanding of the whole Isa 52.13-53.12.

<sup>394</sup> Thus, (stripes/wounds) is used synecdochically to include the servant's death, the main, ultimate punishment. This punishment takes aim at the servant's death through his agony.

suffering and death. After this, the traceability of the effects on Gentiles will be examined.

### #1. The Identity of (The/-) Many

There are remaining human characters in Isa 52.13-53.12 such as “many” in 14a; “many nations” in 15a $\alpha$ ; “kings” in 15a $\beta$ ; “(the/-) many” in 11b $\alpha$  and 12a $\alpha$ ; “many” in 12c $\alpha$ .

First, the “many” in 14a are not identified, but may be related to the “many nations” in 15a $\alpha$ , for there is a relationship between 14a and 15a $\alpha$  in terms of “Just as...so...so”, and of the word, “many”.<sup>395</sup> In addition, the “many nations” in 15a $\alpha$  and “kings” in 15a $\beta$  seem to belong to the same group, for the latter is part or representative of the former. Thus, it can be said that the “many” in 14a concerns “many nations” in 15a $\alpha$  and “kings” in 15a $\beta$ .

Second, “(the/-) many” in 11b $\alpha$  may be the same as “the many” in 12a $\alpha$ , for 11b $\alpha$  including “(the/-) many” is related to 11b $\beta$  through the conjunction “because”, and then to 12a $\alpha$  including “the many” through the conjunction, “therefore”.<sup>396</sup>

Third, however, it is uncertain whether “(the/-) many” with the definite article in Hebrew in 11b $\alpha$  may be related to the “many” without the article in 14a.<sup>397</sup> This uncertainty is caused by the nature of “many”<sup>398</sup> and the use of the definite article in Hebrew.<sup>399</sup> While there may be some cases where the use of the definite article in

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<sup>395</sup> Clines, *I...*, 22, seems to think the relationship in terms of the latter: “I incline to regard הרבים (vv. 11, 12) as equivalent to the מְלָכִים of 52.15, and רַבִּים as the equivalent of רַבִּים in 52.14 and גִּוִּים רַבִּים in 52.15.”

<sup>396</sup> Clines, *I...*, 22 also classifies them into the same group.

<sup>397</sup> GP, 325-26, and Paul, *Isaiah...*, 412, 399-400, also see “(the/-) many” in 11b $\alpha$  as referring to the “many” in 14a.

<sup>398</sup> The “many” used as a noun may mean “a large number of people”, which is unclear in terms of reference. For the issue of the “many”, see GP, 325-26, argue, “While רַבִּים is common in the Psalms, it is common everywhere, and ‘the many’ never occurs in the Psalms”, against the assertion that in lament psalms the “many” are Israelites, and thus they are the “we” here; Clines, *I...*, 22 and references in n.77, “It remains uncertain whether the רַבִּים in vv.11, 12 are the ‘great ones’ or ‘the many’, whether the presence of the article makes any difference, and whether the same group is in view in both these verses.”

<sup>399</sup> It is well known that the use of the definite article in Hebrew is not always the same as that in English; for a general exploration, see Lyons, C., *Definiteness* (Cambridge: Cambridge University Press, 1999), 48; on the lack of research in the use of the definite article in Hebrew, see Barr, J., “‘Determination’ and the Definite Article in Biblical Hebrew”, *JSS* 34/2 (1989), 307-35, esp. 309-33; Bekins, P., “The Use of the Definite Article for Frame-Based Reference in Biblical Hebrew”, paper delivered at SBL Midwest Region on 13, Feb., 2010, 3 n.7, criticises that existing Hebrew grammar books do not explain what the category of definiteness entails. Therefore, it is difficult to decide whether “the” is used to refer to the previous “many”, or just to mass and collective (in Bekins, “The Use...”, 2 n.3, this may be in the third category, but is not treated there.); see also GKC, §126; JM, §137; WO, §13; for an additional list, see Barr, “‘Determination’...”, 307-309. For an extreme

Hebrew is different from that in English, it is not always.<sup>400</sup> In addition, the “many” in 14a, like “(the/-) many” in 11b $\alpha$ , occur in relation to the servant. Therefore, it may be possible to see “(the/-) many” in 11b $\alpha$  as referring to the “many” in 14a.<sup>401</sup>

Fourth, it is difficult to identify the referent of the “many” without the definite article in Hebrew in 12c $\alpha$ . This “many” seems different from “(the/-) many” with the definite article in Hebrew in 11b $\alpha$  and 12a $\alpha$ , for the lack of the article is seen as intentional, after but very close to 11b $\alpha$  and 12a $\alpha$ . However, there are some reasons—such as the syntactic structure of the related phrases and the locus of the “many” in 12c $\alpha$ <sup>402</sup>—why it is possible to view this “many” as comprehensively meaning “a great number of people”, including “(the/-) many” in 11b $\alpha$  and 12a $\alpha$  and the “we”.

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example, there occur various “many” without the definite article in Dan 8.25, 11.14, 18, 26, 34, 44, 12.2, 4, and “the many” in between them, that is, in 9.27, 11.33, 39, 12.3. However, they have not the same reference.

<sup>400</sup> GKC, §126d-k, “The article is, generally speaking, employed to determine a substantive wherever it is required by Greek and English”.

<sup>401</sup> Goldingay, *The Message*..., 515, “The prophet thus takes up the portrayal of the servant as having a ministry to the ‘many’ parallel to his ministry to ‘us’, the portrayal begun in the allusion to ‘spattering’ in 52.15”.

<sup>402</sup> The people as expressed as “(the/-) many” with the definite article in 11b $\alpha$  are described as “their [iniquities]” in 11b $\beta$ , and perhaps as “the many” in 12a $\alpha$ . After these, the “many” without the definite article in 12c $\alpha$  appears and is followed by “their [transgressions]”. Therefore, **the “many” without the definite article in 12c $\alpha$**  may refer to “(the/-) many” in 11b $\alpha$ , or rather to both of “(the/-) many” and the “we” comprehensively.

There are some possibilities for the latter comprehensiveness in three respects. **I. The relationship to “(the/-) many”** (1. Both verbs in 12c $\alpha$  and 11b $\beta$ , occurring in a couple in 4a, have similar objects, “sins” and “iniquities”. 2. Syntactically both 12c $\alpha$  and 11b $\beta$  have an object and a pleonastic subject before their verbs respectively); **II. The relationship to the “we”** (1. the verb in 12c $\alpha$  is the same as that of 4a $\alpha$  concerning the “we”. 2. They have similar objects, “sins” and “disease” related to sins. 3. Syntactically both 12c $\alpha$  and 4a $\alpha$  have an object and a pleonastic subject before their verbs respectively. 4. The same “transgressions” of 12c $\beta$  are mentioned in relation to the “we” in 5a $\alpha$  and 8b $\beta$ .) **III. The locus of 12c $\alpha$ - $\beta$**  (it is at the end of Isa 52.13-53.12, where it describes the servant retrospectively and comprehensively, and may concern not only “(the/-) many” but also the “we”. It seems for this purpose that the “many” in 12c $\alpha$  is not added with the definite article, while there is “the many” in 12a $\alpha$ , posited between 11b $\alpha$  and 12c $\alpha$ . If it is added with the article, it may be understood to refer to “the many” in 12a $\alpha$  (thus 11b $\alpha$ ) and/or “many” in 14a easily. For the same purpose, the expression “the sins of many” seems to be used instead of “our sins”, while “our” appears in phrases such as 4a (twice), 5a (twice) and 5b $\alpha$ ).

Consequently, it is likely that the “many” in 12c $\alpha$  concerns the “we” and “(the/-) many” in 11b $\alpha$ . Thus, both “(the/-) many” and the “we” concern “sins” in 12c $\alpha$ . See Baltzer, *Deutero*..., 427, and n.232 there: “the word embraces a wider circle [than that of ‘the many’ with the article in vv.11-12]” in agreeing with Beuken, *Jesaja II B* (1983) 237 on v.12, “the guilt of the world and that of faithless Israel”; North, *The Second*..., 244-45; Oswalt, *The Book*..., 405-407 and Motyer, *The Prophecy*..., 441-42 seem to take the same view; from a different perspective, Goldingay, *The Message*..., 517-18, also thinks that the “many” in 12c $\alpha$  refer to the “many” in 14a (thus 14-15), that is, gentile, and “rebels” [he takes the “their transgression” of the present study as “the rebels” according to MT] in 12b $\beta$  to Israel, and thus 12c concerns not only gentile but also Israel.



Therefore, it may be concluded that the “many” in 14a, in contrast to the “we”, are related to the “many nations” in 15a $\alpha$ ; “kings” in 15a $\beta$ ; “(the/-) many” in 11b $\alpha$  and 12a $\alpha$ ; “many” in 12c $\alpha$  (while this last one also concerns the “we”).

In return to the issue of the traceability to (the/-) many, first, the procedure of the servant’s having (borne/...) the diseases of the “we” and (carried/...) their (sufferings/...) in 4a is understood as overlapping with the procedure of his having (carried/...) the iniquities of “(the/-) many” (11b $\beta$ ) and (borne/...) the sins of “many” (12c $\alpha$ ).<sup>403</sup> Consequently, it can be said that (the/-) many with the problem of TIS, like the “we”, get the benefit of the (guilt/...) offering of the servant (10b $\alpha$ ). It may be a procedure related to (the/-) many and the offering that the servant will sprinkle <on> many nations in 15a $\alpha$  (if so, it is possible that the object to be sprinkled is his <life->blood).<sup>404</sup>

Second, they will be justified by him only by *his* knowledge because the problem of their TIS is solved by the servant (11b $\alpha$ ).

Third, the servant (intervened/interceded) for (the transgressions of the “many”>...) (12c $\beta$ ).<sup>405</sup> As explained previously, the “many” in 12c includes the “we” and (the/-) many. The first choice “intervened” seems more possible, not only because the locus of 12c is for summary, but also because it has a broader sense than “intercede”. Consequently, the servant intervened, including interceding, between Yhwh and people including the “we” and “(the/-) many” for their transgressions or TIS in a comprehensive sense.

It is noteworthy that these three effects/results relate to both (the/-) many and the “we”, because the effects are related to the TIS of both groups and to the (guilt/...) offering of the servant as the solution. In this respect, it can be said that the servant’s effect on (the/-) many and that on the “we” are *described complementarily*.<sup>406</sup>

<sup>403</sup> In this respect, it is possible that the LXX translates 4a “He bears our sins, and is pained for us”

<sup>404</sup> In view of the whole Isa 52.13-53.12, his life or blood as its symbol shed in the procedure of the punishment may be the object to be sprinkled; see North, *The Second...*, 235, 228-29; Goldingay, *The Message...*, 518, “lifeblood”.

<sup>405</sup> As a result of the “many” in 12c $\alpha$  (and thus 12c $\beta$ ) seen as including the “we” and <the> many in 14a, it can be said that not only the “we” but also <the> many in 14a concern TIS.

<sup>406</sup> First, this can clearly be found in the particular structure that the coupled verbs, נשא and סבל, and their respective syntactical structure in 4a concerning the “we” are in separation used in 11b $\beta$  concerning (the/-) many and in 12c $\alpha$  concerning the “many” including the “we” and (the/-) many. Second, the mutual inclusive TIS are respectively used for both the “we” and (the/-) many:

Consequently, the Gentiles can be traced to “(the/-) many” in Isa 52.13-53.12 in that the Gentiles, like “(the/-) many”, get the benefits from Jesus’ ransom [like the (guilt/reparation) offering] or from his bloodshed for them (this may symbolically be described as “the blood sprinkled upon them”); they are to be taught the knowledge of Jesus in order to be justified and to live in the righteousness of God; and consequently they get benefits from Jesus’ intervention for their sins.

#### **5.2.2.D. The Effects on God (Yhwh)**

With respect to the effects of Jesus’ agony and death on God, first, the agony and the consequential death of Jesus fulfil God’s purpose. The successful fulfilment of this process of Jesus’ agony and death means the achievement of what God intended. The significance of the process concerns his Messiahship (16.20-21); divine things (16.21-23); his life as a ransom (for/instead of) many (20.28); his blood of the covenant, poured out for many for the forgiveness of sins (26.28). All of these are related to God’s saving purpose, and to the fulfilment of his ultimate mission to save God’s people from their sins (1.21). Consequently, it can be said that his agony and death fulfil God’s saving purpose.

Second, Jesus was given all authority in heaven and on earth (28.18), which shows his exalted status. Grammatically, the verb is divine passive,<sup>407</sup> and logically, there was no one except God to give him such authority. Therefore, it can be said that God exalted Jesus’ status by giving him the authority after the successful process of Jesus’ agony, death and resurrection.

Third, it is owing to the authority given by God that Jesus can make disciples from all nations, as the conjunction “therefore” implies (28.19). Here, many people who accept the calling to be disciples are seen as God’s reward for Jesus’ satisfactory fulfilment of his mission for many (20.28, 26.28; see #1.2 in 5.2.2).

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transgressions (the “we” in 5aα, 8bβ; the “many” in 12cβ), iniquities (the “we” in 5aβ, 6bβ; (the/-) many in 11bβ), and sins (the “many” in 12cα). This particular structure and the cross-use of the TIS for both groups show the author’s intention to describe the events of both groups complementarily in relation to the servant’s works. This is also true of the causes related to the servant in 4a; see the first and second procedures concern both the “we” and (the/-) many in 5.2.1.B.

<sup>407</sup> Osborne, *Matthew*, 1078.

Fourth, Jesus was resurrected by God, as he prophesied several times.<sup>408</sup> This means that God resurrected Jesus, and thus Jesus can live forever or until the end of the age at least (28.20).

These effects can be traced those of Yhwh in Isa 52.13-53.12. First, the works of the servant effect the success of Yhwh's purpose. As explored in the above, the procedure of the servant's having (borne/...) the diseases of the "we" and (carried/...) their (sufferings/...) in 4a overlaps with that of his agony resulting in the death. This overlapping procedure does not happen accidentally, but according to Yhwh's plan as shown in 5.2.1.B. Consequently, the result is successful, and thus <the> (*purpose/ good pleasure*) of Yhwh prospers in the servant's hand (10bγ).

Second, the prosperity of Yhwh's purpose includes the satisfactory solution of the problem of the TIS of the "we" and the "many", as explored in 5.2.1.B. Therefore, it can be said that the servant's agony is closely related to "a (guilt/...) offering" (10bα), which atones the TIS of the "we" and "(the/-) many". His successful offering leads to Yhwh's forgiveness and relationship with them. This effect results in the "(peace/well-being/wholeness)" and "healing" on the level of life (5b).

Third, the prosperity of Yhwh's purpose owing to the servant's active or passive works causes Yhwh to reward him with spoil or the "many" (12a).

Fourth, Yhwh lets the servant live again in response to his death fulfilling his mission, and thus the servant can prolong his days (10bβ).

Consequently, God in Matthew corresponds to Yhwh in Isa 52.13-53.12, in that the purpose of God to save his people from their sins is successfully fulfilled by Jesus' death as a ransom; God exalted him by giving him universal authority; God rewards him with many disciples for his satisfactory achievement of his mission for many; and God resurrected him, and thus he can live forever.

### 5.2.3. Conclusion

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<sup>408</sup> Mt 16.21-23, 17.22-23, 20.18-19, 26.31-32, cf. 12.40, 16.4.

In 5.2.1, the causes of Jesus' agony and death have been explored according to three dimensions: human, divine and social. This exploration has traced to those dimensions of Isa 52.13-53.12.

On the human dimension, the sins of the "many", the main cause of Jesus' agony and death, have been traced to the TIS of the "many", the cause of the servant's agony and death. On the divine dimension, the sovereign God in Matthew performs his initiative to solve the problem of sins of his people with the sacrifice of Jesus, his righteous Son. In Isa 52.13-53.12, the sovereign Yhwh also takes initiative to solve the problem of the TIS of the "we" and "(the/-) many" with the sacrifice of the righteous servant, Yhwh's arm. On the social dimension, as Jesus' agony and its consequential death occur in the social context of the judicial process under the oppression of the crowd, the servant's agony and its consequential death occur in the social procedure of "oppression" and "*(prosecution and judgment/oppressive judgment)*".

To conclude in 5.2.1, it is important to note that the agony and death of Jesus and the servant concern not only human but also divine and social dimensions. Thus, it can be said that, although there are human causes for the agony and death of the servant such as the TIS of the "we" and "(the/-) many", the ultimate cause is Yhwh's divine plan to treat the TIS by sacrificing his servant in a social context.

In 5.2.2, after the issues of Mt 28.18-20 was treated, the effects of Jesus' agony and death have been explored according to the four characters: Jesus, the Jewish people, the Gentiles and God. This exploration has traced these effects to those on the corresponding characters in Isa 52.13-53.12; the Jewish people/the "we"; the Gentiles/"(the/-) many"; God/Yhwh, except especially the relationship between the main character's agony and healing on the level of mind and body.

With respect to the effects of Jesus' agony and death on Jesus himself, he, like the servant, will justify (the/-) many by his knowledge, owing to the effect of his death as a ransom according to God's purpose.

The Jewish people also correspond to the "we" in that like the "we", they misunderstood Jesus; they get benefits from the agony and death, that is, the forgiveness of their sins, peace with God and a reconciled relationship with him. They, like the "we", experience the healing of the main character on the level of body and mind

The Gentiles also have been traced to “(the/-) many” in that the Gentiles, like “(the/-) many”, get benefits from Jesus’ ransom, like the servant’s (guilt/reparation) offering, or from his bloodshed for them (this may symbolically be described as “the blood sprinkled upon them”); they are to be taught by Jesus; and consequently they get benefits from Jesus’ intervention for their sins.

God also has been traced to Yhwh in Isa 52.13-53.12, in that the purpose of God to save his people from their sins is successfully fulfilled by Jesus’ death as a ransom. In addition, God resurrected Jesus, exalted him by giving him the universal authority, and rewards him with many disciples for his satisfactory achievement of his mission for many

One of the important results is that, although there are human causes for the death of Jesus/the servant such as the TIS of the “we” and “(the/-) many”, the ultimate cause is Yhwh’s divine plan to treat the TIS by sacrificing his servant in a social context. In addition, Jesus’/the servant’s active or passive works including his ransom/(guilt/...) offering causes Yhwh’s purpose to prosper, and thus Yhwh to reward him. This means that Yhwh concludes all the events of Jesus/the servant. Consequently, Yhwh is the first “רִאשׁוֹן” and the last “אַחֲרִיון” in the events, as shown in other places in Isaiah.<sup>409</sup> In terms of structure or flux of events, Yhwh is central, that is, centrifugal and centripetal to the events of Jesus/the servant, the Jewish people/the “we”, the Gentiles/“(the/-) many” in Matthew/Isa 52.13-53.12.

### **Conclusion in 5.1 and 5.2: Traceability**

In 5.1, this study has concluded that the important events of Jesus have been traced to those of the servant. In 5.2 also, the exploration has shown that the causes and effects (results) of Jesus’ suffering and death can be traced to those of the servant. This discovery decisively reinforces the view that Matthew identifies Jesus as the servant, the conclusion of ch. 4, and provides Jesus as the fulfilment of the servant of the prophecy in Isa 52.13-53.12.<sup>410</sup> This means that Matthew knows the context of Isa 53.4a, and carefully and deliberately quotes Isa 53.4a in Mt 8.16-17 in unfolding his narrative on the basis of the traceability. This calls for an exploration of

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<sup>409</sup> See Isa 41.4, 48.12-13, 44.6.

<sup>410</sup> However, this identification is not exclusive of the identity of Jesus as other characters such as the “king” in Zech 9.9/Mt 21.4-5 and the “shepherd” in Zech 13.7/Mt 26.31.

the intention, locus and strategy of Mt 8.16-17 as part of the whole narrative of Matthew, which is the task of chapter 6.

### **5.3. Examination of Other Candidates for (the Fulfilment of) the Servant in Isa 52.13-53.12 and the Nature of Isa 52.13-53.12**

In 5.1 and 5.2, this study has treated only the relationship between Jesus and the servant. Here in 5.3, other candidates for (“the fulfilment of”) the servant will have opportunity to briefly be tested whether or not they can be identified with the servant. For this test, this study draws several important criteria (conditions) from Isa 52.13-53.12. 1) the character who was/is righteous, and with sacrificing his life solved the problem of the TIS of people including Israel; 2) the character’s death and grave with <the> wicked and a rich person (> the rich); 3) the character’s long life after death at least metaphorically;<sup>411</sup> 4) the character’s ministry to justify people by his knowledge; 5) the character’s healing ministry on the level of mind and body; 6) the character’s exalted status. If a candidate satisfies the criteria (conditions) more than other candidates do, the candidate has more possibilities than others to be identified with the servant. In addition, only when a candidate meets all the criteria(conditions) at least, the candidate is qualified to be (the fulfilment of) the servant.

This study first examines some candidates in history, supposing that Isa 52.13-53.12 is a historical description, as many scholars think. If there are no qualified candidates, this character is not a past character, but a future character.<sup>412</sup> In other words, Isa 52.13-53.12 belongs to prophecy-promise.

#### **5.3.1. The Possibility of Historical Description**

Before applying these criteria, it is noteworthy that the servant may be understood as a group or an individual. Therefore, first, the possibility of the servant as a group is tested, and then that as an individual.

##### **5.3.1.A. A Group**

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<sup>411</sup> For the issue of resurrection, see Oswalt, *The Book...*, 402-403 n.54 and references there. All the prophecies or promises are not always understood fully at the time of their proclamation (see 5.3.2.A); if the related passages could not be understood literally, they could be understood even metaphorically.

<sup>412</sup> It is better to exclude seeing the servant as an ideal type, because the poem describes him in a specific way as shown in ch. 5.

With respect to a group as the servant, there are several opinions: the righteous, Israel, the righteous remnant of Israel, the order of prophets, and ideal Israel. First, the possibility of the righteous as the servant is asserted by Rab Huna (d. 297). It is not clear whether the righteous were in the past or would be in the future. However, although he explains the reason,<sup>413</sup> his opinion satisfies only part of 1) and 3). It does not meet the remaining criteria.

Second, to view Israel as the servant is frequently argued by famous Jews.<sup>414</sup> Generally they argue for it on the basis of לָמָּו (53.8 literally ‘for or to them’) and בְּמַתָּי (53.9, literally ‘in his deaths’). Both are plural forms and thus the servant must include more than a single individual. Typically David Kimchi argues that the phrase “in his deaths” means many people’s death in various ways such as being burnt, slain, or stoned. Abarbanel maintains that to render לָמָּו clearly requires us to understand “the individual mentioned throughout” not as “some isolated man”, but as “the whole nation collectively”.<sup>415</sup> However, even if the phrases are translated as plural, they may be also in harmony with viewing the servant as an individual.<sup>416</sup> In addition, Israel’s dispersion, suffering<sup>417</sup> and survival may be applied to only part of 1), 3) and 4). However, Israel was dispersed because of their TIS, and cannot meet the criteria of 2), 5) and 6).

Third, the righteous remnant of Israel may be identified as the servant. Rashi interprets 52.13 as “My Servant Jacob, that is, the righteous who are in him”. Ibn Ezra also considers this interpretation, but maintains that “Israel as a whole” is “more probable”.<sup>418</sup> However, Moses hak-Kohen of Torresials (14c.) and Lippmann (15c.) assert the righteous of Israel theory that the Servant does not comprise all Israel but

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<sup>413</sup> Strack and Billerbeck, *Kommentar...*, 1:484; Huna explains, “When God has pleasure in a man, He bruises him with chastisements.... It pleased the Lord to bruise him, &c. (Isa 53.10).... If his soul brings a guilt-offering... with the understanding and the will, so also are chastisements to be accepted with the understanding and the will. ...his reward? He shall see seed, prolong days; and not only so, but what he has gained from experience shall endure in his hand.... The pleasure of the Lord shall prosper in his hand.” (this translation follows North, *The Suffering...*, 9).

<sup>414</sup> Rashi (d. 1105), Ibn Ezra, Joseph and David Kimchi, Jacob ben Reuben the Rabbanite (12c.), Joseph ben Nathan (Sens, 13c.), Isaiah ben Mali (13 c.), Shem Tob ben Shaprut (Toledo, 14 c.), Abarbanel (d. 1508), Abraham Farissol (Avignon, 1503), Isaac Troki (Qaraite, 1539), et al; for this list, see Driver, S.R. and Neubauer, A., *The Fifty-third Chapter of Isaiah according to the Jewish Interpreters*, 2 vols (Oxford/London, 1876-1877), 1:9; North, *The Suffering...*, 17-20.

<sup>415</sup> Driver and Neubauer, *The Fifty...*, 53, 180; North, *The Suffering...*, 18-20.

<sup>416</sup> For this possibility and a grammatical explanation for both plural and singular possibilities, see 3.2.2.9aβ.

<sup>417</sup> See Origen’s *Contra Celsum*, Book 1, ch. 55.

<sup>418</sup> Driver and Neubauer, *The Fifty...*, 44.

“only the righteous among them”.<sup>419</sup> This view is similar to the first view and has similar defects. Häggglund’s view is that the returnees from the exile are the servant. This view is located between the first and third ones. His view has already been partly criticised (see #1 in 2.1.12), and here demands further criticism in that it does not satisfy the criteria 2), 4), 5) and 6) at least.<sup>420</sup>

Fourth, the order of prophets may be the servant.<sup>421</sup> This view satisfies just part of 1) and 4) only before their death.

Fifth, ideal Israel may be understood as the servant. According to Levy, the servant is not “the entire, ordinary, everyday, historical Israel”, but “the idealized Israel who suffered and died in the early days of its exile, but whose characteristic elements remained to provide the life and motive force of new generations that came into being.”<sup>422</sup> However, this view does not satisfy most of the criteria concretely.

Consequently, there is no appropriate view of the servant as a group in the Old Testament.

### 5.3.1.B. An Individual

There have been some people who may be understood as the servant: Rabbi Akiba, Phinehas, Josiah, Hezekiah, Job,<sup>423</sup> Jeremiah and Moses. It is clear that the former five characters cannot satisfy (part of) the criteria, and cannot be identified as the servant. The remaining two characters need to be examined.

First, Jeremiah is regarded as the servant by Saadyah Gaon (d. 942). There are several reasons. Firstly, the word “shoot” (53.2aα) is an allusion to his youth (Jer 1.6). Secondly, the servant was “like a sheep led to the slaughter”, as Jeremiah says himself (Jer 11.19). Thirdly, the phrase, “I will divide him a portion with the great” had “reference to the provisions” which Jeremiah was daily provided with (Jer 40.5). Ibn Ezra assesses Gaon’s interpretation as “attractive”, and Judah ben Balaam (c.

<sup>419</sup> Driver and Neubauer, *The Fifty*..., 116, 150.

<sup>420</sup> Häggglund, *Isaiah*..., 22-27, 35-45; with respect to 4), Häggglund translates related phrases differently, and understands it differently.

<sup>421</sup> This view is known as asserted by Eliezer of Beaujenci; see North, *The Suffering*..., 19-20; Driver and Neubauer, *The Fifty*..., 66.

<sup>422</sup> North, *The Suffering*..., 20, refers to Levy, R., *Deutero-Isaiah: A Commentary* (Oxford, 1925), 16.

<sup>423</sup> North, *The Suffering*..., 9-11, notes Rabbi Akiba (Jerusalem Talmud, *Sheqalim*, v.1), Phinehas (*Siphre* Num 25.13), Josiah (asserted by Abarbanel), Hezekiah (by Saadyah ibn Danan <Grenada, c. 1600> and by Jacob Joseph Mordekai Hayyim Passani, chief rabbi at Rome <1852-67 C.E.>), Job (by Rabbi Eliezer); see also Driver and Neubauer, *The Fifty*..., 7, 165, 187-97, 203, 407, 413.



1080) also assesses it as “quite consistent” with the description of the servant.<sup>424</sup> To these reasons, other similar elements may be added.<sup>425</sup> Despite the verbal resemblance, Jeremiah’s life and work does not meet most of the criteria, except part of 1) and 3), and then only metaphorically.

Second, Moses was already nominated as the servant in rabbinic texts.<sup>426</sup> A contemporary scholar, Baltzer seeks for correspondence between Moses and the servant in his commentary.<sup>427</sup> Certainly it is reasonable to expect that there is resemblance between the leader in the old Exodus and the servant in the new Exodus.<sup>428</sup> However, Moses satisfies the criteria 1) once and 3) only—possibly?<sup>429</sup> Thus, although there are resemblances between Moses and the servant, they “certainly do not dominate” Isa 52.13-53.12, to borrow Allison’s words.<sup>430</sup>

Consequently, there is no suitable view of the servant as an individual in Old Testament. The exploration in 5.3.1 concludes that it is not valid to see the portrayal of the servant as historical description.

### 5.3.2. Prophecy-Promise

The previous exploration indicates that the portrayal of the servant pertains to prophecy-promise. Generally, the poem is viewed as related to other servant songs and “Deutero-Isaiah”. As shown in 1.5. “Limitation”, the latter relationship will be briefly treated. In addition, if the poem is prophecy-promise, the issue as to whether or not the servant is a group or individual also needs to be treated. Here, first, the

<sup>424</sup> See North, *The Suffering...*, 19-20; Driver and Neubauer, *The Fifty...*, 153, 43, 551.

<sup>425</sup> Isa 53.6/Jer 15.11; Isa 53.8/Jer 11.19, 15.15, etc.; see Farley, F., “Jeremiah and ‘The Suffering Servant of Jehovah’ in Deutero-Isaiah”, *ExpT* 38 (1927), 521-24.

<sup>426</sup> See *b. Sota* 14a; *Siphre Deut* 355; *T. Mos* 3.11; Strack and Billerbeck, *Kommentar...* 1:483.

<sup>427</sup> Baltzer, *Deutero...*, 392-429.

<sup>428</sup> See von Rad, *Old...*, 2:261; R. Watts also uses the scheme of new Exodus in his *Isaiah’s New Exodus and Mark* (Tübingen: Mohr Siebeck, 1997).

<sup>429</sup> With respect to 1), Baltzer *Deutero...*, 420, refers to the story of the golden calf (Ex 32, Dt 9); this is possible, but strictly speaking, Moses’ “sacrifice” is incomplete (see Ex 32.34-35). With regard to 2), Baltzer *Deutero...*, 417-18, mentions a possibility that Moses was given a grave beside a rich man, Tobiah (Neh 2.10, 19; 3.35 [4.3]), namely, in his country, Ammon; Baltzer needs to further explore the type of parallelism in Isa 53.9a. In relation to 5) and 4), Baltzer *Deutero...*, 395-98, takes the exaltation in a literal sense, but mainly relies on “Testament of Moses”. With respect to 3), Baltzer *Deutero...*, 424-25, explains the knowledge as Moses’ knowledge that “his life and death, the era of the wanderings... from the exodus until the arrival in the promised land, salvation and disaster”. This knowledge makes “many” just (this is doubtful, because the knowledge itself cannot make people just). On the other hand, in relation to 42.4 “his law” as Moses’ Torah, Baltzer explains that Moses’ knowledge (understanding) [of Torah] makes many just. Both explanations do not pay attention to the context of the knowledge in the poem, particularly “guilt offering” in 10bα; see 5.2.

<sup>430</sup> See Allison, D. Jr., *The New Moses: A Matthean Typology* (Edinburgh: T&T Clark, 1993), 70.

issue of the relationship with Deutero-Isaiah and then the issue of a group or individual will be briefly explored.

### **5.3.2.A. Relationship with “Deutero-Isaiah”**

Generally, a prophecy-promise has a close relationship with its background, because the prophecy-promise is not given in a vacuum in history. However, all the prophecy-promises are not always restricted to the background, namely, a certain period. For example, the promises in Genesis 8.21-22 and 12.1-3. In addition, all the prophecy-promises are not fully understood at the time of proclamation. For example, the time in the prophecy-promise in Genesis 15.12-16; the meaning of “the father of a multitude of nations” in the promise (covenant) in Genesis 17.4-8; most of the content in the prophecy in Genesis 49.1-27 (especially see the temporal distance between the prophecy <concerning Judah> and David who would come after Saul); the prophecy in Numbers 24.14-19.

The settings of Isa 52.13-53.12 are not clearly shown, except existential ones such as the TIS, agony, healing on the level of mind and body or on the level of life. These significant elements are not restricted to the time of “Deutero-Isaiah”, but universal. In this respect, it can be said that Isa 52.13-53.12 does not much depend on the time of “Deutero-Isaiah”. Hence, this study basically follows Clines (partly Childs) in treating Isa 52.13-53.12 in relation to “Second Isaiah”. This may be reinforced by Hanson’s argument for Yhwh’s “new thing and new way” shown in Isa 52.13-53.12 in terms of “thought world” in the relationship between Isa 52.13-53.12 and “Deutero-Isaiah”.<sup>431</sup>

### **5.3.2.B. Group or Individual**

It is difficult to identify the servant as a group or an individual. Because of the detailed portrayal of the servant, it is very likely to view the servant as an individual. However, it is not impossible to view the servant as a metaphor for a group. The most important thing is to show how many criteria the individual or the group satisfy, and then one should decide whether or not the individual, or the group, is the servant.

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<sup>431</sup> See 4.4; Hanson, “The World...”, 9-20.

If Childs' view of servant songs especially the second servant song is accepted, the servant is understood to take the mission of Israel.<sup>432</sup> Therefore, the experience of the individual servant may include even such experiences as are also suitable for Israel. This may explain that some explanations are suitable not only for the case of an individual but also for that of a group.

### 5.3.3. Conclusion

Here in 5.3, the nature of Isa 52.13-53.12 has been explored. 5.3.1-2 has examined whether Isa 52.13-53.12 is historical description or prophecy-promise, and drawn the conclusion that it is prophecy-promise. In addition, the relationship between Isa 52.13-53.12 and Deutero-Isaiah has been treated, and the possibility of the servant as an individual including a group has been suggested. In comparison with any existing messiahs, *the servant portrayed in Isa 52.13-53.12 can be said to be greater than any existing messiahs or to go beyond them,*<sup>433</sup> *because all the messiahs in the Old Testament did not satisfy the above six conditions of the servant in 5.3.1.* In addition, this examination implies that in all the candidates, Jesus, satisfying more than the six conditions in 5.1, is to be seen as the most easily distinguished fulfilment of the prophecy/promise of the servant in Isa 52.13-53.12,

### 5.4. Excursus: A Preferred Translation of MT Isa 52.13-53.12<sup>434</sup>

- (13a) **Behold, my servant will prosper!**
- (13b) He will rise, be lifted up, and be **very exalted!**
- (14a) Just as many were appalled at you
- (14ba) (*so his appearance is anointed beyond that of anyone,*  
/ —his appearance was *such a disfigurement from the human,*)
- (\_\_bβ) (his look beyond that of any other human being.  
/ and his form from that of humanity. —)<sup>435</sup>
- (15aα) so he will (sprinkle>startle) <on/-> many nations;
- (\_\_aβ) *on account of him* kings will shut their mouths.
- (15ba) for *what has never been told them* they will see,

<sup>432</sup> Childs, *Isaiah*, 412.

<sup>433</sup> Rydelnik, *The Messianic...*, 11, "Isa 52.13-53.12 is assuredly the most significant prophecy of Messiah in the Prophets."

<sup>434</sup> The question of the Vorlage of Matthew is "extremely complicated", as Moyise, *Jesus...*, 43-44, says. However, the MT, like the LXX, is used by Matthew and basic in comparing other translations. Particularly the text of Mt 8.16-17 "is certainly based on the MT", as Stendahl, *School...*, 106-107 n.4 argues. In the translation of this study, for the issue of the tense, see GKC, §§106-107; particularly for the case of Isa 52.13-53.12, see Clines, *I...*, 46-49; in the present study, the events before the "we" realise their misunderstanding are hypothetically translated as past, and those after the realisation as future.

<sup>435</sup> This dash "—" is matched with that in the second line of 14ba.

(\_\_bβ) and *what they have never heard* they will understand.  
 (1a) Who has believed what we have heard,  
 (\_\_b) and (upon/unto) whom was the arm of Yhwh revealed?  
 (2aα) He grew up like a shoot before him [Yhwh],  
 (\_\_aβ) (and/or/-) like a root out of dry ground.  
 (2bα) He had **no form** and **no majesty**,  
 (\_\_bβ) and when we saw him, <there was> **no beauty** that we should desire him.  
 (3aα) he was despised, (and/-) (shunned by/most frail of) men,  
 (\_\_aβ) a man of (sufferings/sorrows), one who knows disease,  
 (3bα) like the one from whom people hide their faces,  
 (\_\_bβ) he was despised, and we did not esteem him.  
 (4aα) **Yet surely he (bore/lifted up) our diseases**,  
 (\_\_aβ) **he (carried/shouldered) our (sufferings/sorrows)**.  
 (4bα) Yet **we** considered him struck down,  
 (\_\_bβ) smitten by God and afflicted.  
 (5aα) Yet **he** was pierced through because of our transgressions,  
 (\_\_aβ) crushed because of our iniquities.  
 (5bα) The punishment to bring us (peace/well-being/wholeness) was <laid> upon him,  
 (\_\_bβ) and (*by means of/at the cost of*) *his (stripes/wounds)* (healing comes to us/we are healed).  
 (6aα) *All of us like sheep* have gone astray,  
 (\_\_aβ) *each of us* has turned *to his own way*;  
 (6bα) but *Yhwh* caused to fall upon him  
 (\_\_bβ) the iniquity of us all.  
 (7aα) He was oppressed, **though he was submissive**,  
 (\_\_aβ) and he did not open his mouth.  
 (7bα) *Like a lamb* that is led *to (the/-) slaughter*,  
 (\_\_bβ) (and/or/-) *like a ewe* that *before its shearers* is silent,  
 (7c/7bγ) he did not open his mouth.  
 (8aα) (*By/Through/Because of/From*) (*prosecution and judgment/oppressive judgment*) he was taken (away/-) (./.)  
 (\_\_aβ) “(and/but/-) who [considers *his (fate/line/descendants)*]/complains *at his generation/protests against his generation*]?”  
 (8bα) For he was cut off from the land of the living,  
 (\_\_bβ) *because of the transgression of my people* (stroke/the blow) (<belongs> to them/<came> to him).  
 (9aα) (He/One) appointed his grave with <the> wicked  
 (\_\_aβ) and with (a rich person>the rich) in his death,  
 (9bα) because he did **no (violence/wrong)**,  
 (\_\_bβ) and **no (deceit/falsehood)** in his mouth.  
 (10aα) Yet *Yhwh* desired to crush him  
 (\_\_aβ) <whom> he made sick.  
 (10bα) (If/When) (you make his life/his soul lays down) a (guilt/reparation) offering  
 (\_\_bβ) he will see <his> offspring, <and> he will (prolong <his> days/have <a> long life),  
 (10bγ) and <the> (*purpose/good pleasure*) of *Yhwh* will prosper *in his hand*.  
 (11aα) (*From/After/Because of*) *the agony of his (soul/life)* he will see

(light>-),  
 (\_\_aβ) <and/-> (he/-) will be satisfied.  
 (11bα) *By his knowledge*, the righteous one, my servant, will justify (the/-) many,  
 (\_\_bβ) because **he** (carried/shouldered) *their iniquities*.  
 (12aα) (Therefore, I will give him the many,  
 / Therefore, I will apportion for him among the many,)  
 (\_\_aβ) (and he will share <the> mighty as spoil,  
 / and with <the> mighty he will share <the> spoil,)  
 (12bα) in return for the fact that he poured out his (soul/life) <even> to death,  
 (\_\_bβ) and was counted *among* <the/-> *transgressors*.  
 (12cα) Yet **he** (bore/lifted up) *the sins of many*,  
 (\_\_cβ) and (intervened/interceded) *for* (*their transgressions*>*the transgressors*).

## **6. The Locus of Mt 8.16-17 for Prolepsis**

While Jesus is seen as the fulfilment of the servant as explored in ch. 5, Mt 8.16-17 is a strange locus in which to quote Isa 53.4a. The aim of this chapter is, first, to identify possible and unproblematic loci for quoting Isa 53.4a (if the conclusion in ch. 5 is right, there must be a possible and unproblematic locus at least), and 27.52-53 and 26.54-56 will be found as the candidates (see 6.1). Second, in order to explain the relationship between these loci and the earlier locus of Mt 8.16-17, the idea of prolepsis, a narrative device, will be introduced. This device, which can be used strategically in unfolding narrative, is found in other literatures including the Old Testament and the Gospels of John, Luke and Mark. This indicates the possibility that Matthew uses prolepsis (see 6.2). Third, this study will discover other instances of prolepsis even in the Gospel of Matthew. This shows the probability that Matthew uses prolepsis in Mt 8.16-17 (see 6.3). Fourth, the significance of prolepsis in the Gospel of Matthew will be explored. Here the answers will be given to the questions: why, how and to what ends Matthew uses prolepsis in Mt 8.16-17 (see 6.4).

### **6.1. Possible and Unproblematic Locus for Quoting Isa 53.4a**

It is reasonable to think that if Jesus is the fulfilment of the prophecy/promise of the servant in Isa 52.13-53.12, there must be at least an appropriate locus to quote Isa 53.4a, which is in harmony with the original context of Isa 53.4a. This study attempts to provide two places suitable for quoting Isa 53.4a, where the context is not problematic: Mt 27.52-53 and 26.54-56.

#### **6.1.1. Mt 27.52-53**

This passage is unique to Matthew among the four Gospels. Therefore, it is significant for Matthew's narrative.<sup>1</sup> Here, "many bodies of the saints who had fallen asleep were raised". This event would have not happened without Jesus' suffering and consequent death. Hence, this can be said to be a result of Jesus' suffering and death. It is noteworthy that to raise "the dead" is found in the list of the healing ministry (10.8): "cure the sick, raise the dead, cleanse the lepers, cast out demons". This command, given to his twelve disciples by Jesus (10.1), is understood as a

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<sup>1</sup> Scholars focus mainly on the eschatological meaning of this event; see Nolland, *Matthew...*, 1214-15; Osborne, *Matthew*, 1045-46; slightly France, *Matthew...*, 1083.

replica of Jesus' healing ministry,<sup>2</sup> as a similar list is found in his answer to John the Baptist, "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised..." (11.5).

Sickness or diseases lead people ultimately to death. Thus, to raise the dead generally implies the healing of such sickness or diseases which cause people to die. In this respect, to raise the dead may be understood as an extension of healing ministry.

Therefore, there would not have been any problem, if after the passage (27.52-53), Matthew, mentioning Jesus' suffering (and death), had explained that such raising the dead happened, because what was spoken through Isaiah the prophet had been fulfilled, saying, "He himself took our infirmities and bore our diseases".<sup>3</sup>

#### 6.1.2. Mt 26.54-56

As a fulfilment passage,<sup>4</sup> Mt 26.54-56, after the event of Peter's cutting off one ear of the slave of the high priest, is different from its parallel passages (Mk 14.48-49; Lk 22.52-53; Jn 18.10-11). Mark refers to fulfilment of Scripture only once, Luke even omits it but includes healing instance before it (22.50-51), and John omits any reference to fulfilment there.<sup>5</sup> Only Matthew reports the fulfilment passage there twice. This is likely, for Matthew frequently quotes Old Testament passages, particularly in relation to fulfilment.<sup>6</sup>

Matthew reports: Jesus said, "But how then would *the scriptures be fulfilled*, which say it must happen *in this way*? At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit.... But all this has taken place, so that *the scriptures of the prophets may be fulfilled*".<sup>7</sup> Here Matthew emphasises the fulfilment of the Scriptures, particularly the way of the fulfilment, in relation to Jesus' suffering and consequent death.

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<sup>2</sup> See 4.1; Knowles, "Plotting...", 129.

<sup>3</sup> For the meaning of this prophecy/promise as a(n)/the result/effect/significance of the servant's suffering resulting in the death, see 5.1.1.A.

<sup>4</sup> Nicole, "The New...", 22; Knowles, "Plotting...", 126.

<sup>5</sup> The fulfilment passage in Jn 18.9 is related to Jesus' saying before the event of Peter's cutting off Malchus' right ear.

<sup>6</sup> See 2.2.4.

<sup>7</sup> [NRSV; italics mine] Cf. Hooker, *Jesus...*, 99, simply denies the possibility of its relationship with Isa 53.

This can be drawn from several observations. First, the main theme of Mt 26.1-27.1 is Jesus' death resulting from suffering.<sup>8</sup> Second, the phrase, "in this way, οὕτως" (26.54), designates what has been happening such as "he was delivered by Judas Iscariot (26.2, 15, 21-25, 45-50)", and "arrested like a bandit (26.47, 55; based on "swords and clubs")" "in order to be killed on the cross (26.2)". Third, in these elements, only the element relating to the bandit (26.55) is enclosed by fulfilment passages (26.54 and 26.56). This shows that in this situation, Jesus wants to emphasise his being arrested like the bandit on his way to be killed.<sup>9</sup> It is hard to find *Scriptures* (26.54, 56) clearer than Isa 53.12b and 9a in the way they reveal the process of being killed.<sup>10</sup> This means that Jesus intends to reveal his suffering and death *at least* in relation to those of the servant in Isa 52.13-53.12.<sup>11</sup> This can be reinforced by Jesus' saying that he is to go just as it is written of him (26.24). The journey which Jesus must make is to go to Jerusalem, suffer many things, be killed and be raised up on the third day, as Jesus told it to his disciples (16.21).<sup>12</sup> Therefore, the way of his suffering (26.55) to be treated like a bandit is the *gateway* to a specific kind of death. In addition, this journey cannot be separated from his saving God's people from sins shown in his following cup saying (26.26-29) and in his lifelong mission (1.21). If so, there can be found in the Scriptures (of the prophets) no better scripture than Isa 52.13-53.12, which prophesies the journey for saving people from their TIS: to suffer in such a way, be killed by such sufferings, and be raised up again (see 5.1).

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<sup>8</sup> See the description of Mt 26.2, 4, 12, 18, 28, 31-32, 35, 39-42 (cup), 66, which are interwoven with the description of "to be delivered/deliver" in 26.2, 15, 16, 21, 23, 24, 25, 46. In addition, both descriptions are decisively enclosed the theme of the suffering and death of Jesus in Mt 26.1-2 (crucifixion including suffering and consequent death) and 27.1 (death), which, in other words, constitute Inlusio for the theme.

<sup>9</sup> Nolland, *Matthew...*, 1115, says that this part may be "a question or ironic observation". Either way, one cannot reduce the force of Inlusio of fulfilment passages.

<sup>10</sup> France, *Matthew...*, 1014-15, says, "Matthew may be thinking, as Luke did (Luke 22:37), of the statement that God's servant would be "counted among the lawbreakers" (Isa 53:12), but perhaps the logic is not meant to be as tight as that.". However, he cannot provide an Old Testament passage clearer than Isa 53.12. In contrast, Nolland, *Matthew...*, 1114-15, does not attempt to trace the Scriptures, although he admits that this passage includes "the importance of fulfilment of Scripture" and "the language of necessity"; Davies, *Matthew*, 215, "No quotations or allusions are provided here, but earlier quotations will be supplemented by more in the following depiction of Jesus' crucifixion. Moreover, Jesus' earlier allusion to Zech. 13.7 in his prophecy about the disciples' scattering is shown as fulfilled".

<sup>11</sup> "Scriptures" (26.54, 56) are plural, and refer to other scriptures also such as Zech 13.7 in Mt 26.31-32.

<sup>12</sup> France, *Matthew...*, 1014, "...his fate was already prescribed in "the Scriptures".



If so, the healing in Isa 53.4a as the result/effect/significance of the servant' suffering resulting in the death (see 5.1.1.A) could appropriately be quoted here (26.54-56), where Jesus' suffering began to progress towards his death on the cross. Therefore, there would have been no problem, if Matthew had quoted Isa 53.4a around Mt 26.54-56, explaining that Jesus' suffering (resulting in death) was necessary for his healing ministry, as/for it was written, "He himself took our infirmities and bore our diseases".

### 6.1.3. Conclusion

In 6.1, this study has attempted to examine two loci: 27.52-53 and 26.54-56. Either locus is appropriate for quoting Isa 53.4a. This is because the former is located after Jesus' suffering (and consequent death) and its result can be explained with the event of the raising of the bodies. The latter is located in the beginning of his suffering (and consequent death), and Jesus mentions the fulfilment of Scriptures, which certainly includes at least Isa 52.13-53.12, as well as other Scriptures.

Anyway, either locus is located later than Mt 8.16-17. This means that Isa 53.4a quoted in Mt 8.16-17 is located earlier than its assumed appropriate locus. This issue will be treated in the next explorations in relation to the idea of prolepsis.

### 6.2. Prolepsis

Prolepsis is a narrative device called "flashforward",<sup>13</sup> "foreshadowing" or even "anticipation" in the Anglo-American terminological vulgate and "Vorausdeutung" or "Vorausschau" in German morphological tradition.<sup>14</sup> Such narrative device has been used since old time even in ancient Greece. Therefore, even "ancient scholars are fully aware of this narrative device 'prolepsis'", as Nünlist says.<sup>15</sup>

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<sup>13</sup> Bakker, E., "Homer, Odysseus, and the Narratology of Performance", in in Grethlein, J. and Rengakos, A. (eds.), *Narratology and Interpretation: The Content of Narrative Form in Ancient Literature* (Berlin: Walter de Gruyter, 2009), 131.

<sup>14</sup> Linhares-Dias, R., *How to Show Things with Words: A Study on Logic, Language and Literature* (Berlin: Walter de Gruyter, 2006), 408.

<sup>15</sup> Nünlist, R., "Narratological Concepts in Greek Scholia", Grethlein and Rengakos (eds.), *Narratology...*, 65, refers to the note on *Iliad* 2.38-40 and other scholia; Lohr, C.H., "Oral Techniques in the Gospel of Matthew", *CBQ* 23 (1961), 412, says that prolepsis was common in Greek and biblical literature.

According to Genette, “prolepsis” is “any narrative maneuver that consists of *narrating* or *evoking* in advance an event that will take place later.”<sup>16</sup> One of his ways of classifying prolepsis is as “explicit” prolepsis and “seed”.<sup>17</sup> Nünlist succinctly explains that the former “anticipates in so many words what is going to happen” and the latter is “a piece of information the full meaning of which becomes apparent only later”.<sup>18</sup>

Similarly but focussing on the future of the story, Linhares-Dias explains that “a prolepsis is characteristically a kind of future-directed ANACHRONY, i.e., it consists in the narration of some story-event which takes place prior to the narration of events occurring earlier in the STORY-TIME. Thus, the narration makes an incursion into the future of the story”.<sup>19</sup>

In terms of content, Powell explains that “an event” in the prolepsis is narrated “prematurely”.<sup>20</sup> This seems to be caused by the fact that the context containing the prolepsis is earlier than it should be, and thus in a sense a premature context in comparison with the ultimate, mature context. In terms of function in narrative, prolepsis includes “predictions and forecasts concerning events still to come”.<sup>21</sup> Here, it is noteworthy that sometimes *an event evokes in advance its ultimate, mature event* that will take place later. Especially when the event is performed by God or Jesus, its evoking effect is greater than the effect of human narration. This sort of event is also called “prolepsis” or “proleptic”, and such events are explored in 6.3.1.

In 6.2, this study attempts to briefly provide representative instances in the Old Testament and the Gospels of John, Luke and Mark. These pre- or post-Matthew instances will not only illustrate such features of prolepsis, but also provide the possibility that even Matthew may use the narrative device, prolepsis.

### 6.2.1. Prolepsis in the Old Testament

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<sup>16</sup> Genette, *Narrative...*, 40 (italics mine).

<sup>17</sup> Genette, *Narrative...*, 76-77; 76, “an insignificant seed” or “an imperceptible seed”, “whose importance as a seed will not be recognised until later, and retrospectively” ; n.102, “The ‘soul’ of any function is, as it were, its seedlike quality, which enables the function to inseminate the narrative with an element that will later come to maturity .”; 76-77, “explicit prolepsis, seed”

<sup>18</sup> Nünlist, “Narratological...”, 68.

<sup>19</sup> Linhares-Dias, *How...*, 408.

<sup>20</sup> Powell, *What...*, 37.

<sup>21</sup> Powell, *What...*, 37.

Sternberg impressively explains the epithets of Ehud (Judg 3.15-17→3.18-30) as an instance of prolepsis.<sup>22</sup> Besides this, there are many instances of prolepsis such as Rebecca (Gen 22.20-4→ Gen 24); Hophni and Phineas [1 Sam (1.3→) 2.12-17→2.22-25→3.10-14→4.5-22]; Absalom's long hair (2 Sam 14.26→18.9-15).<sup>23</sup> Therefore, Longman says, "'Prolepsis', a rhetorical device [is] frequently encountered in the Old Testament".<sup>24</sup> It is noteworthy that while some prolepses, like the prolepsis of Ehud, are followed by the mature events soon, others are followed by those *after* "whole chapters (as well as, in plot time, years)", such as "Sarah's barrenness (Gen 11.30→15.2); Esau's hairiness (Gen 25.15→27.11), Mephibosheth's lameness (2 Sam 4.4, 9.3→19.25)".<sup>25</sup>

### 6.2.2. Prolepsis in the Gospels of John, Luke and Mark

Instances of prolepsis can be found in the Gospels of John, Luke and Mark also. First, in the Gospel of John, Jesus' challenge to the Jews to destroy the temple (2.19) is understood as prolepsis. Voorwinde plausibly explains that this "puzzling challenge" consists of two component parts which "recapitulate what has already been established in the prologue and foreshadow the major events towards which the gospel is moving": i) "The command λύσατε τὸν ναὸν τοῦτον predicts Jesus' suffering and death"; ii) "The prediction καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν forecasts Jesus' resurrection".<sup>26</sup> Two points are noteworthy. Firstly, this challenge offers "a profound insight into the nature of his identity as Christ". Secondly, the

<sup>22</sup> Sternberg, M., *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington, IN: Indiana University Press, 1985), 331-37;

<sup>23</sup> In addition, the Son taught by Moses in Dt 31.22 (→31.30); Moses and Aaron in Ex 7.6; Yhwh has given (יָחַד, Qal, perf.) the land in Jos 1.3; Yhwh sees two nations and two peoples in the womb of Rebekah in Gen 25.23; 1 Kg 3.1b, Judg 2.11-19; for such and other instances, see Sternberg, *Poetics...*, 321-41; Driver, S.R., *A Treatise on the Use of the Tenses in Hebrew and Some Other Syntactical Questions* (1874; Grand Rapids: Eerdmans, 1998<sup>re</sup>), 81-82; Sarna N., "The Anticipatory Use of Information as a Literary Feature of Genesis Narratives", in Friedman, R.E. (ed.), *The Creation of Sacred Literature: Composition and Redaction of the Biblical Text* (Berkeley: The University of California Press, 1981), 76-82; Milgrom, J., *Numbers* (Philadelphia: Jewish Publication Society, 1990), xxx-xxxi; Marcus, D., "Prolepsis in the Story of Rahab and the Spies (Joshua 2)", in Kravitz, K. and Sharon, D. (eds.), *Bringing the Hidden to Light: The Process of Interpretation* (Winona Lake: Eisenbrauns, 2007), 149-51 and references nn. 1-5 [149-62]; Woudstra, M.H., *The Book of Joshua* (Grand Rapids: Eerdmans, 1981), 13-14; Walsh, J.T., *Old Testament Narrative: A Guide to Interpretation* (Louisville, KY: Westminster John Knox Press, 2009), 59-64.

<sup>24</sup> Longman, T., III, *Fictional Akkadian Autobiography: A Generic and Comparative Study* (Winona Lake: Eisenbrauns, 1991), 134 (italics mine).

<sup>25</sup> Sternberg, *Poetics...*, 339.

<sup>26</sup> Voorwinde, S., *Jesus' Emotions in the Fourth Gospel: Human or Divine?* (London: T&T Clark, 2005), 124 (italics mine).

related events follow the prolepsis *after 17 or 18 chapters respectively* (19.17 ff.: being crucified; 20.14 ff.: having arisen). This instance resembles some of Sternberg's examples in the Old Testament in terms of distance.

Another representative instance is the prologue of this Gospel (1.1-18). This prologue is so important as to provide "the exegetical key to the right understanding of the entire book".<sup>27</sup> Dennison goes further and argues that this prologue is "proleptic of the gospel". Consequently, He argues, "One must read the *gospel* retrospectively (to the Prologue). Yet one must also read the *Prologue* prospectively (anticipatory of the gospel as a whole)".<sup>28</sup> This is likely, and implies that *the first reading only may not be enough to find prolepsis and to fully understand its effects on the whole narrative*.<sup>29</sup>

Second, in the Gospel of Luke, Jesus' transfiguration (9.28-36) is seen as a "proleptic" fulfilment.<sup>30</sup> In the travel narrative (9.51), Luke mentions "Jesus' ascension". As Köstenberger, Kellum and Quarles notably explain, this mention is "striking", for it is very "early" in the narrative, "leapfrogging... over the ensuing events including Jesus' arrest, trial, crucifixion, burial, and resurrection". It introduces "the entire remainder of the Gospel" and offers "a literary inclusion with the ending of Luke's narrative in 24.50-53".<sup>31</sup> This explanation clearly shows the nature and function of prolepsis. In addition, this instance demonstrates *the distance between prolepsis and the related event may be 15 chapters*. The "corner stone" (20.17) is also "proleptic anticipation of Jesus' exaltation and ascension (→24.26, 46, 51; Acts 1.9-11; 2.24-36)".<sup>32</sup> Another instance, the "proleptic command-with-promise" (24.49) further "strains forward to the fulfilment-empowered by the Holy

<sup>27</sup> Valentine, S.R., "The Johannine Prologue-A Microcosm of the Gospel", *EvQ* 68 (1996), 304 [291-304].

<sup>28</sup> Dennison, J.T., "The Prologue of John's Gospel", *Kerux* 8 (1993): 6 [3-9] (italics original).

<sup>29</sup> For other instances including Jesus' authority (Jn 2.13-22→later instances); Maria's reaction (11.2→11.17-37); the branches of the palm trees as a symbol of victory, resurrection, and authority (12.13→20.1 ff.), see Voorwinde, *Jesus'...*, 122-24, 148; Hill, J.S., "τὰ βαῖα τῶν φοινίκων (John 12.13): Pleonasm or Prolepsis?", *JBL* 101 (1982), 133 [133-35]; Brunson, A., *Paslm 118 in the Gospel of John: An Intertextual Study on the New Exodus* (Tübingen: Mohr Siebeck, 2003), 385, 162, 165, 169, 216, 223, 242, 263, 288, 317-19.

<sup>30</sup> Green, J., *The Gospel of Luke* (NICNT; Grand Raids: Eerdmans, 1997), 376; Carroll, J.T., *Luke: A Commentary* (Louisville: Westminster John Knox Press, 2012), 215.

<sup>31</sup> Köstenberger, A., Kellum, L. and Quarles, C., *The Cradle, the Cross, and the Crown: An Introduction to the New Testament* (Nashville: B&H Academic, 2009), 273; see also Hogeterp, A., *Expectations of the End: A Comparative Traditio-Historical Study* (Leiden: Brill, 2009), 179, 307 (Mt 27.51b-53), 324.

<sup>32</sup> Carroll, *Luke*, 395.

Spirit-delayed until Acts 2”.<sup>33</sup> Carroll sees “a fortifying tower’s collapse” (13.1-5) as “a poignant prolepsis” of “the 70 C.E. destruction of the city and temple by Roman armies”.<sup>34</sup> If so, the last two instances show that the related events *may happen even in the sequel to the narrative, or even outside the sequel*.<sup>35</sup>

Third, in the Gospel of Mark, “no attempt made by Galilean scribes to press their charges” (2.7) suggests “the proleptic nature of their own accusation; serving as an early hint of the ‘crime’ for which Jesus would be condemned to death (14.64).”<sup>36</sup> *There is a long distance/tension of 12 chapters between the proleptic event and the mature event.* It is probable that Mali views the Pharisees’ counsel with the Herodians (3.6) as “a proleptic reference to the Passion”.<sup>37</sup> Jesus’ transfiguration (9.1-8) is seen as “a veritable prolepsis of the eschatological coming of the Reign of God”.<sup>38</sup> There are other instances of prolepsis in Mark.<sup>39</sup>

To conclude, these instances before or after the Gospel of Matthew explored in 6.2 not only illustrate some important features of prolepsis, but also provide the possibility that even Matthew may use the narrative device, prolepsis.

### 6.3. Prolepsis in the Gospel of Matthew

The aim of 6.3 is to examine the existence of prolepsis in Matthew, in the light of the observations in 6.2, and to explore the features of prolepsis in Matthew, particularly conscious of the feature of Mt 8.16-17. This study classifies the instances of prolepsis in Matthew into two groups: events and descriptions. The proleptic event is understood as preceding and evoking the ultimate event. The proleptic description

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<sup>33</sup> Carroll, *Luke*, 494.

<sup>34</sup> Carroll, *Luke*, 279.

<sup>35</sup> For other instances including Jesus’ proleptic recognition of his status as God’s Son (2.41-45); duress (21.12-19→Acts), see Green, *Luke*, 76, 131, 208, 220, 280, 336, 689, etc.; Carroll, *Luke*, 15; Marshall, H., *Luke: Historian and Theologian* (Downers Grove: IVP, 1998), 116-44.

<sup>36</sup> Mali, J., *The Christian Gospel and Its Jewish Roots: A Redaction Critical Study of Mark 2.21-22 in Context* (New York: Peter Lang, 2009), 76.

<sup>37</sup> Mali, *Christian...*, 16.

<sup>38</sup> Focant, C., *The Gospel according to Mark: A Commentary* (Eugene, Oregon: Pickwick, 2012), 354.

<sup>39</sup> See Eisen, U., “Narratological Fabric of the Gospels”, in Meister, J. (ed.), *Narratology beyond Literary Criticism: Mediality, Disciplinarity* (Berlin: Walter de Gruyter, 2005), 204 [Mk 8.31-33; 9.31; 10.32-34 (→ 15.16-20)]; Miller, S., *Women in Mark’s Gospel* (London: T&T Clark, 2004), 69, 96, 188; Bowman, J., *The Gospel of Mark: the New Christen Jewish Passover Haggadah* (Leiden: Brill, 1965), 100; Shepherd, T., “The Narrative Role of John and Jesus in Mark 1.1-15”, in Hatina, T. (ed.), *Biblical Interpretation in Early Christian Gospels, v.1: The Gospel of Mark* (London/New York, T&T Clark, 2006), 160-61 [151-67]; Mali, *Christian...*, 18, 49, 72-80; Focant, *Mark...*, 555.

occurs in a context in advance of the main, mature context. The events and the descriptions may affect each other, and together they appear to have relationship with the event and the description of Mt 8.16-17. In 6.3, this study explores proleptic events and then the proleptic descriptions. These are treated according to the order of occurrence, which shows their wide distribution in the whole narrative of Matthew.

### **6.3.1. Proleptic Events**

In terms of relationship, the proleptic event has consistency with the ultimate event, or shows part of the ultimate event. This exploration is to contribute to examining the possibility that Jesus' healing may be proleptic in relation to the schedule of (the agony of) Jesus/the servant.

Scholars discover some proleptic events of God (the Father) and of Jesus in Matthew, which are explored according to this classification.

#### **6.3.1.A. God (the Father)**

Keener designates the "voice from Heaven" (3.13-17) as "a proleptic enthronement fulfilled after the resurrection".<sup>40</sup> However, this is doubtful, because in the temptation of the devil (4.1-11), all the kingdoms of the world and their glories do not yet pertain to Jesus. If Jesus had been enthroned proleptically, at least part of the kingdoms and the glories would pertain to him.<sup>41</sup>

Unlike Keener, Branden views the voice here and in 17.5 as manifesting "Jesus' Sonship" and as "proleptic vindication".<sup>42</sup> This view is likely, because Jesus will be treated as sinner at a crucial moment when his life or death is decided. In addition, this is reinforced, because God is the Father of the righteous (see 5.2.1.B). Consequently, it is noteworthy that the "proleptic vindication" in 3.13-17 is related to the ultimate vindication demonstrated in Jesus' resurrection in 28.1-20, and thus *there is a long distance/tension of 25 chapters between the proleptic event and the ultimate one*. This instance is the kind of long distance example provided by Sternberg (see 6.2.1) and explored in John, Luke and Mark (see 6.2.2).

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<sup>40</sup> Keener, *Matthew...*, 135.

<sup>41</sup> Unfortunately, treating 4.1-11, Keener, *Matthew...*, 136-44, does not explain the relationship between his argument for Jesus' proleptic enthronement and the devil's "ownership" of the world.

<sup>42</sup> Branden, R., *Satanic Conflict and the Plot of Matthew* (New York: Peter Lang, 2006), 56.

There are some events of God, relating to eschatological realities. Nolland views the “darkness” (27.45) as having a proleptic eschatological sense in that this marks “the frown of God’s displeasure and the anticipation of his judgment”.<sup>43</sup> This view is likely, because there is consistency between the proleptic event and the eschatological judgement in terms of meaning.

The “earthquake” (27.51) is seen by Keener as having proleptic eschatological significance. He notes some references,<sup>44</sup> which are appropriate.

Nolland designates “the saints coming out of the opened tombs” in 27.52 as one of “proleptic manifestations of eschatological realities”, or one of “‘proto’-eschatological events”, “anticipating their soon-to-come full-scale counterpart”.<sup>45</sup> Keener, paying attention to the “many” of the saints, argues the prefiguring function of the event also: “Matthew clearly intends the sign merely to prefigure the final resurrection, proleptically signified in Jesus’ death and resurrection”.<sup>46</sup> Their views are related to each other, and possible.

### 6.3.1.B. Jesus

Osborne views “the victory of Jesus over Satan’s temptation” (4.10) as “a proleptic anticipation of that final victory Jesus will attain”. He provides some references.<sup>47</sup> There is consistency between this event and Jesus’ final victory through his death on the cross. If the final victory is the resurrection (28.1-18) or the final judgement of Jesus (Rev 20.11-15), *there is a long distance/tension of 24 chapters or longer one.*

Osborne also finds “Jesus’ healing the leper and the Gentiles” (8.5-13) as another proleptic event for “the mission of the church to encompass both Jews and Gentiles” in 28.19.<sup>48</sup> There is consistency between these two passages. His possible view can be reinforced by the event of Jesus’ dialogue with a Gentile woman and healing of her daughter (15.21-28).<sup>49</sup>

<sup>43</sup> Nolland, *Matthew...*, 1205, 982, notes Isa 13.10, 34.4; Hag 2.6 (21); Sir 16.18.

<sup>44</sup> Keener, *Matthew...*, 686, refers to 1 Enoc 1.6-8; 2 Bar 27.7; 70.8; 4 Ezra 6.13-15; 9.3; Rev 6.12; see also Isa 24.18-19; Hag 2.6-7 (21); Clements, *Isaiah I...*, 200-205; Bauckham, R., “The Eschatological Earthquake in the Apocalypse of John”, *NovT* 19 (1977), 224-33.

<sup>45</sup> Nolland, *Matthew...*, 1214, 1203-204, refers to Eze 37.7, 12-13; Zec 14.4-5.

<sup>46</sup> Keener, *Matthew...*, 686, refers to Cullmann, O., *The Early Church* (London: SCM, 1956), 168.

<sup>47</sup> Osborne, *Matthew*, 135-36, refers to Mt 8.28-34, 12.25-28; Rev 5.5-7, 12.11.

<sup>48</sup> Osborne, *Matthew*, 287.

<sup>49</sup> See also Luz, U., *Studies in Matthew* (Grand Rapids: Eerdmans, 2005), 235, seeing Jesus’ “crossing with the disciples to the Gentile country and his healing of the Gadarene demoniacs there”

Jesus' "miracle" of healing in 8.14-17 is seen by Osborne as "proleptic of the final removal of both sin and disease of the end of the age".<sup>50</sup> However, this is not a simple issue, as Beaton admits this issue to be "the most difficult".<sup>51</sup> It is unlikely that the direct issue of sin can be found in the passage. Osborne does not provide the reason for his view. Therefore, he seems to be quoting Hagner: "Disease is not the true enemy to be overcome: that enemy is sin, for the fallen world produced by sin lies ultimately behind the suffering and sickness of this age".<sup>52</sup> Hagner's statement goes beyond the strict meaning of 8.14-17. Rather, for Osborne's view, it seems better to explore the intention of Matthew to quote none other than Isa 53.4a describing the servant. This is part of the aim of the present study. Hence, here it is enough to note that if Jesus is identified as the servant, his view is probable.

Jesus' "meals with sinners" (9.10-13, etc.) are understood by Snodgrass as "clearly anticipations of the eschatological banquet of Isa 25.6-10", which "allowed people proleptically to participate in such celebration".<sup>53</sup> This is plausible. Talbert finds Jesus' "proleptic pronouncement of judgment" in his words supporting the Twelve to be sent (10.15).<sup>54</sup> This is probable.

The transfiguration of Jesus (17.1-8) is also understood by France as "a proleptic fulfilment of Jesus' solemn words in [16.] 28".<sup>55</sup> Similarly, Nolland sees this event as "a preliminary fulfilment in vision of the anticipated glory of the coming of the Son of man in his kingdom".<sup>56</sup> For Keener, this event is "a proleptic vision of his glory in the present (16.28)"; "a foretaste of his glory when he will return to judge the earth (16.28)"; "Jesus' proleptic 'glorification'".<sup>57</sup> He adds, "Probably the transfiguration proleptically introduces the whole eschatological sphere, which Jesus' resurrection inaugurates and his return consummates".<sup>58</sup> This view is almost the same as Osborne's,<sup>59</sup> and plausible.

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(8.23-34) as "proleptic [mission to the Gentiles]".

<sup>50</sup> Osborne, *Matthew*, 300.

<sup>51</sup> Beaton, *Isaiah's...*, 120.

<sup>52</sup> Hagner, *Matthew 1...*, 211.

<sup>53</sup> Snodgrass, K., "The Gospel of Jesus", in Bockmuehl and Hagner (eds.), *The Written...*, 34.

<sup>54</sup> Talbert, *Matthew*, 132; Jesus' message for the judgement is mainly revealed in Mt 24-25.

<sup>55</sup> France, *Matthew...*, 641.

<sup>56</sup> Nolland, *Matthew...*, 694.

<sup>57</sup> Keener, *Matthew...*, 436-37.

<sup>58</sup> Keener, *Matthew...*, 436 n.106.

<sup>59</sup> Osborne, *Matthew*, 639.



Meier also finds a “proleptic parousia” in 28.18-20 in relation to the “parousia in glory (13.39-40, 49, 24.3, 29-31)”.<sup>60</sup> This is possible, for the former is part of the latter, and its scale is smaller (11 disciples) than that of the latter (all the tribes of the earth).

The title “the son of God” (26.63-64) is, Meier notes, “the missing element of exaltation out of death, cosmic rule, and coming as final judge”. He adds, “All this will be realized, at least proleptically in 28.16-20”.<sup>61</sup> This is probable.

Among other proleptic events,<sup>62</sup> one event is particularly noteworthy. In 9.1-8, Jesus uses his authority to forgive sins. If this is considered in relation to his being crucified for many for the forgiveness of sins (26.28), it raises an issue because of the order in these two events. If the exercise of the authority came after the crucifixion, the exercise would be natural. If the present order is assumed to be right, Jesus’ death on the cross is a useless sacrifice. In other words, it is nonsense for him to be crucified in order to forgive many for their sins, despite his ownership of fully valid authority to forgive sins. Anyway, it is clearly revealed that Jesus’ purpose for many to be forgiven necessitates his being killed on the cross (26.28). Thus, if his death is necessary for the purpose, his exercise of the authority in advance of his death is understood as a proleptic use of the authority.

### **6.3.1.C. Conclusion**

God (the Father) and Jesus sometimes do their important works proleptically even in relation to the ultimate events at/in a long distance/tension. This means that there is a proleptic tendency in unfolding the Divine providence by God and Jesus. Even Jesus’ exercise of his authority to forgive sins is understood as a sort of proleptic event. Therefore, it is likely that Jesus heals people proleptically in relation to the schedule of the agony of the servant/Jesus.

### **6.3.2. Proleptic Description**

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<sup>60</sup> Meier, J., *Matthew: New Testament Message 3* (Wilmington: Michael Glazier, 1980), 111, 369, 373.

<sup>61</sup> Meier, *Matthew*, 332.

<sup>62</sup> For example, Jesus’ raising the girl from death (9.18-26) and his entering Jerusalem (21.1-11); see Osborne, *Matthew*, 351, 758; Davies and Allison, *Matthew...III*, 128-29.

There are two sorts of probable instances of prolepsis in description: general depiction and “fulfilment” quotations. These are explored according to this classification.

### 6.3.2.A. General Depiction

Nolland finds a proleptic depiction in “all the Jerusalem with Herod was troubled” (2.3). He explains, “Matthew sees already in this fact the seeds of the later fully developed hostility”.<sup>63</sup>

Similarly, Meir sees the narrative in 2.3-18 as “the proleptic passion story” which “is about to become the full-blown passion narrative prophesied by Jesus”. He particularly designates the “reappearance” of the chief priests and scribes in 21.12-17 as an “ominous sign” of becoming the full-blown passion.<sup>64</sup> This instance shows that *there is a long distance/tension of 19 chapters between the proleptic description and the mature description.*

In 8.10, Matthew describes Jesus’ statement, “I have not found such faith in anyone in Israel”. Nolland points out that this “sweeping statement” is “placed so early in Matthew’s account of Jesus’ ministry”, and has “something of a proleptic role”.<sup>65</sup>

Branden finds several instances of proleptic vindication of Jesus described with “direct speech in the form of confessions of Jesus’ Sonship”: “demons” (8.29); “the disciples” (14.33); “Peter” (16.16); “the Centurion” (27.54). Such instances of vindication are proleptic in relation to the “complete realisation of the vindication” at the end of the Gospel.<sup>66</sup>

Lastly, it is noteworthy that Luz sees the prologue of the Gospel in terms of prolepsis, and thus assesses it as “a stroke of genius on Matthew’s part”.<sup>67</sup> According to him, the prologue of the Gospel is 1.1-4.22, which is concerned with “Quis?” and “Unde?”<sup>68</sup> The prologue provides “Immanuel” (1.23) and “my Son” (2.15) as the answer to the former question “who?”, and “Galilee of the Gentiles”

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<sup>63</sup> Nolland, *Matthew...*, 356, 112 n.118.

<sup>64</sup> Meir, *Matthew*, 236.

<sup>65</sup> Nolland, *Matthew...*, 356.

<sup>66</sup> Branden, *Satanic...*, 56, 76 n.94; he adds the voice of God the Father (3.17, 17.5).

<sup>67</sup> Luz, *Studies...*, 22.

<sup>68</sup> Luz, *Studies...*, 22, refers to Stendahl, K., “Quis et unde? An Analysis of Mt 1-2”, in Eltester, W. (ed.), *Judentum-Urchristentum-Kirche* (Berlin: de Gruyter, 1964), 94-105.

(4.15), as the answer to the latter “from where?”. This Galilee is “not only the starting point of Jesus’ story but also its destination”. Such prologue “anticipates the whole Jesus story” and is sought by Matthew “to prepare his readers for what his *whole* story is about”. Such “double function of Matthean prologue, being both ‘beginning’ and ‘prolepsis’ of the whole” is “without analogy”, and thus seen as “a stroke of genius on Matthew’s part”.<sup>69</sup>

### 6.3.2.B. Fulfilment Quotations

Isa 7.4 is quoted in the passage of 1.18-25. The quotation is well known in relation to the conception of virgin Mary.<sup>70</sup> In addition, according to this quotation, they shall call (καλέσουσιν) the son “Immanuel”, which is translated as “God with us”. Luz sees this passage as part of the prologue of the Gospel and as “a proleptic pre-narrative of the *story* of God’s Son ‘Immanuel’”.<sup>71</sup> This is likely in view of the relationship with the ultimate fulfilment of Immanuel in 28.20, in the time of which they properly call him Immanuel. This instance shows that *there is a long distance/tension of 27 chapters between the proleptic fulfilment description and the ultimate fulfilment description.*

Hosea 11.1 is cited in Mt 2.14-15. In this Matthean passage, the family of Jesus departs for (εἰς) Egypt, while what was spoken by God through the prophet concerns “to call out of (ἐξ, ἡ) Egypt”. The suitable context concerns passages around 2.21, where the family leaves Egypt. This citation is proleptic.

Mt 2.23 is famous for its formula quotation and the references of the quotation. The formula includes the plural “prophets” instead of singular one, and the conjunction “that (ὅτι)” instead of the participle “saying (λέγων)”, followed by an indirect quote. In addition, there are various opinions of the origin of the references.<sup>72</sup> However, the indirect quote certainly means that Jesus the child will be called (κληθήσεται) a Nazarene. As Jesus the child will be called Immanuel later, he will be called a Nazarene later. This quotation is proleptic.

<sup>69</sup> Luz, *Studies*..., 21-22 (Luz’s italics).

<sup>70</sup> See Nolland, *Matthew*..., 100-103; France, *Matthew*..., 55-58; Beaton, *Isaiah’s*..., 88-97.

<sup>71</sup> Luz, *Studies*..., 235-36.

<sup>72</sup> See Osborne, *Matthew*, 102; Nolland, *Matthew*..., 128-31; France, *Matthew*..., 91-95; Keener, *Matthew*..., 113-15.

Isa 8.23-9.1 (Eng. 9.1-2) including “Galilee of the Gentiles” is cited in 4.12-17, which seems to proleptically imply “Gentile mission”. However, Nolland doubts its “foreshadowing the extension of the gospel to the Gentiles”. For him, “the value of the Gentiles” in its original context “can only be negative”. He thinks that Matthew “gains a concreteness of focus by attending to specific details”, that is, “Jesus’ link with Nazareth (in Zebulun) and Capernaum (in Naphtali)”.<sup>73</sup>

However, the “Gentiles” in Isaiah are not always negative in terms of God’s salvific plan, as shown in some passages before and after 8.23-9.1.<sup>74</sup> Clement sees the hope in the Northern Kingdom of Israel and Judah in 8.23-9.1.<sup>75</sup> A question arises: Will the Gentiles in Galilee be excluded from the hope? Motyer pays attention to “Galilee of the Gentiles” as *hapax legomenon*, which results from two respects. First, with the coming of hope, even the old names will be changed. Second, the reference to “the Gentiles/the nations” introduces a new idea, “the involvement of the Gentiles in the time of hope”.<sup>76</sup> This is reinforced by the previous passages positive for the Gentiles before and after 8.23-9.1.

In addition, Davies and Allison designate the relationship between the Messiah and the Gentiles till Matthew 4.17: Jesus as the son of Abraham (1.10); Gentiles in Jesus’ genealogy; the worship of foreign magi; John the Baptist’s message of “God’s ability to raise up new sons to Abraham”; Jesus’ going to Galilee and preaching the kingdom of heaven (4.17).<sup>77</sup> Therefore, it is likely that the purpose of the quotation of Isa 8.23-9.1 in Matthew 4.12-17 is not only to indicate Jesus’ movement but also to proleptically imply “Gentile mission”.<sup>78</sup>

Meir and Beaton see as proleptic Matthew 12.15-21 quoting Isa 42.1-4. Meir succinctly mentions, “The proleptic reference to the Gentile mission is fitting”.<sup>79</sup> More concretely, Beaton, after detailed exploration, concludes, “Yet however proleptic, Matthew’s version of Isa 42.1-4 promises that the servant shall one day

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<sup>73</sup> Nolland, *Matthew...*, 173-74.

<sup>74</sup> Isa 2.2-4, 25.6-8, 42.1-4, 6, 56.3, 6-7; see also the joining of “a mixed multitude” in the Israelite exodus (Ex 12.38); Childs, B., *Exodus: A Critical, Theological Commentary* (Louisville: Westminster John Knox, 2004), 202; Hamilton, V., *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2011), 194-95.

<sup>75</sup> Clement, *Isaiah...*, 103-106.

<sup>76</sup> Motyer, *The Prophecy...*, 98-100.

<sup>77</sup> Davies and Allison, *Matthew...I*, 383.

<sup>78</sup> See also Luz, *Studies...*, 21-22; France, *Matthew...*, 143; Osborne, *Matthew*, 143; Keener, *Matthew...*, 146; particularly Beaton, *Isaiah’s...*, 97-110, treats this issue in detail, although he is unable to deal with Nolland’s opinion later published.

<sup>79</sup> Meier, *Matthew*, 132.

bring forth the justice that was commenced in Jesus' ministry to Israel into victory for all nations who put their hope in him".<sup>80</sup> This passage, unlike the previous Mt 4.12-17, is understood by Nolland as showing Matthew's various purposes to include anticipation.<sup>81</sup>

Strictly speaking, Zechariah 9.9 quoted in Mt 21.1-5 is proleptic, although the proleptic locus is very near to the suitable locus, 21.7-9. This is because the quoted passage concerns the king's mounting on a donkey and a colt (21.7-9), rather than his demanding them (21.1-5).

As explored in 3.1.3, there are eight purpose clauses and two declarative statements in ten formula quotations. The two declarative statements are 2.17 (quoting Jer 31.13) and 27.9 (quoting Zech 11.12). These two declarative statements are not related to prolepsis. In contrast, in the seven purpose clauses without 8.17, six clauses are proleptic: all five with ἵνα (1.22, 2.15, 4.14, 12.17, 21.4); one of two with ὅπως (2.23). (Here, it is noteworthy that according to Robertson and Davis, there is no big difference in meaning between ἵνα and ὅπως in purpose clauses<sup>82</sup>). Thus, purpose clauses in formula quotations have the tendency of prolepsis. The clause in 8.17 is also a purpose clause with ὅπως.

In addition, all of the three fulfilment quotations in 1.22 (1.18-25), 4.14 (4.12-17) and 12.17 (12.15-21) are from Isa 7.4, 8.23-9.1 (Eng. 9.1-2) and 42.1-4. These Isaianic passages are not only important to Matthew's Christology<sup>83</sup> but also proleptic. Thus, Isaianic passages quoted in Matthew have a Christological and proleptic tendency. This shows the probability that *Isa 53.4a quoted in 8.17 (8.16-17) is not only related to the identity of Jesus as the servant but also is proleptic.*

In this respect, it is intriguing for Beaton to argue that Matthew's usage of the four formula quotations of Isaiah (including Isa 53.4a in Mt 8.16-17), indispensable to Matthew's Christology, is "bi-referential" on the "narrative" level and "theological" level. While the former "validates previous elements recounted in the life and ministry of Jesus", the latter concerns "the passage" "employed in light of the

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<sup>80</sup> Beaton, *Isaiah's...*, 191.

<sup>81</sup> Nolland, *Matthew...*, 489-95.

<sup>82</sup> Robertson and Davis, *A New...*, 340-41.

<sup>83</sup> Stanton, *The Gospels...*, 320, 358-61.

realities presented by the teaching and deeds of Jesus”.<sup>84</sup> This also reinforces the probability that Isa 53.4a in Mt 8.16-17 is intended to underline Jesus’ healing and identity as the servant, *by using “prolepsis” in relation to the agony of Jesus/the servant.*

### **6.3.2.C. Conclusion**

As explored in 6.3.2, there is a proleptic tendency in general descriptions (at least 8 times); in purpose clauses in formula quotations (at least 6 in 7 instances without 8.17); in the three fulfilment quotations from Isaiah. This shows the probability that the fulfilment quotation from Isa 53.4a in Mt 8.16-17 is proleptic. In other words, the fulfilment in Mt 8.16-17 is deliberately described in advance of Jesus’ agony resulting in his death.

Therefore, it can be said that Matthew, using a narrative device of prolepsis, intentionally quotes Isa 53.4a in Mt 8.16-17, which is in advance of the schedule of the agony and death of Jesus/the servant.

### **6.3.3. Conclusion**

As shown in 6.3, there are two significant findings. First, there is a proleptic tendency in unfolding the Divine providence by God and Jesus. Jesus’ healing ministry also starts before his agony. This means the possibility that it is God’s plan for Jesus to heal people in advance of Jesus’ agony. This healing is a proleptic ministry, when the healing is considered in relation to his agony. In other words, Jesus’ healing can be understood as his proleptic use of the effect of his agony.

Second, Matthew has a tendency to describe events in advance, proleptically. This includes most instances of formula quotations, especially purpose clauses and quotations from Isaiah, which are important to Matthew’s Christology.

Therefore, because of these two elements (Jesus’ proleptic healing ministry and Matthew’s style using prolepsis), it is likely that Matthew is intentionally describing Jesus’ proleptic healing ministry in advance of his agony in relation to the servant. The distance between the proleptic description and healing ministry (8.16-17) and the assumed possible locus (26.54-56 or 27.52-53) is 18 or 19 chapters, which is similar to the kind of the long distance/tension in the Old Testament, John, Luke and

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<sup>84</sup> Beaton, *Isaiah’s...*, 5, 97.

Mark (see 6.1-3). Therefore, there is no problem in terms of distance. The use of prolepsis is related to Matthew's strategy, and will be treated in the next 6.4.

#### **6.4. The Significance of Prolepsis in Mt 8.16-17**

In this section, an exploration will be made in relation to Matthew's problem; his solution/strategy; and the aims of the strategy—in other words, why, how, and to what ends he uses prolepsis.

##### **6.4.1. Why (Problem)**

If Matthew quoted Isa 53.4a in Mt 27.52-53 or 26.54-56, there would be no problem, because either locus (after or contemporaneous with the suffering of Jesus/the servant) is in harmony with the order of the events of the servant (see 6.1). The suitability of either locus is also shown in the traceability Jesus' important events to the servant's.

However, either locus is not entirely satisfactory for several reasons. First, in these loci, Jesus' healing ministry is not a relevant factor. This is significant, because Isa 53.4a concerns not only the servant's suffering but also his healing ministry as its effect or significance. Second, as healing ministry itself tends to raise the issue of the identity of the healer (see 4.1), so the healing ministry (effect) of the servant plays the role of "indicator" to identify the servant even in Isa 52.13-53.12.<sup>85</sup> Therefore, if this indicator is found only towards the end of the Gospel, it could not function effectively as an indicator. Third, therefore, for Jesus and Matthew, it is better for Jesus to heal people earlier than at the end, in order to reveal Jesus as the servant. In fact, Jesus' healing ministry started early in his Galilean ministry (4.23). Thus, his healing ministry started earlier than would be expected in relation to the schedule of the servant. In this respect, his healing ministry was seen as proleptic, like the other kinds of events explored above (see 6.3.1).

If Matthew, facing these three problems, wanted to describe Jesus' healing ministry after his agony, he would use another narrative device, "analepsis". However, this device could not solve the problem of the actual order between the healing and agony in Jesus as the servant. If Matthew desired to follow the actual

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<sup>85</sup> See 5.2.1.B. "This healing is an overt, empirical, distinguishable event of the servant, and thus can function as a significant indicator to identify him."; 5.1.1.A.

order of the healing and agony in Jesus as the servant, he needed to use another narrative device, “prolepsis”. Although this method would not absolutely solve the problem of the actual order, it could at least provide legitimacy in unfolding his narrative.

#### **6.4.2. How (Solution/Strategy: Prolepsis)**

The locus of Mt 8.16-17 quoting Isa 53.4a means that Matthew has decided to follow the order of Jesus’ healing ministry prior to his suffering, and used “prolepsis”.

Matthew’s such solution may be encouraged by three points. First, not only God (the Father) but also Jesus sometimes did important things proleptically (see 6.3.1). Such instances reveal that there is flexibility even in God’s providence in terms of order. This flexibility seems to give Matthew freedom in using prolepsis for unfolding his narrative. Thus, it is likely that the flexibility has enabled Matthew to describe Jesus’ healing as it happened in advance of the agony of Jesus/the servant.

Second, prolepsis had long been used as a narrative device. Thus, it was used not only by Old Testament writers but also even by Matthew’s contemporaries (see 6.2). Therefore, it is probable that this device also helped Matthew to solve the problem of order between the healing and agony in Jesus/the servant.<sup>86</sup> This device has been used not only for general description, but also for fulfilment quotations. Particularly the quotations include those from Isaiah, which are important to Matthew’s Christology.

Third, in Isa 52.13-53.12, there is no indication as to when and how the healing will be given (see 5.2.1). This means that there is flexibility in exercising the healing ministry. This may also enable Matthew to describe Jesus’ healing ministry proleptically.

Fourth, he may be encouraged to use prolepsis, because he can provide some instances as firm basis for this prolepsis: the description of the raising of the dead in 27.52-53; other fulfilment passages in 26.54-56 (which are at least related to Isa 53.12b; see 6.1); other traceable ideas, events and causality of suffering and death of Jesus to those of servant (see 5.1-2); those descriptions and quotations including an “explicit” prolepsis of fulfilment quotation from Hosea 11.1 in Mt 2.14-15 (see

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<sup>86</sup> Cf. Stanton, G., *A Gospel...*, 77-84, says that Matthew uses “comparison”, a familiar and favourite rhetorical device of the day. If so, “prolepsis”, a narrative device of the day, also needs to be included in such a kind of his use.



6.3.2). These function as firm basis for the reader to easily understand Mt 8.16-17 quoting Isa 53.4a as prolepsis.

Consequently, Matthew's strategy to solve the problems is to use the device of "prolepsis", encouraged by four such points.

#### **6.4.3. To What Ends (The Aims of the Strategy)**

By using the device of prolepsis, Matthew intends not only to solve the problem of the order of Jesus' healing ministry in advance of his suffering, but also more readily to identify Jesus as the servant in terms of healing ministry, "the marker of the servant", and thus to implicitly suggest that Jesus, like the servant, will offer his life as atonement for people's sin. These ends/aims are related to his strategy using prolepsis, which are concerned with narrative plot, theological theme and the implied reader. According to this order, the ends/aims will be explored.

##### **6.4.3.A. Narrative Plot**

As explored in 5.2., the servant's healing cannot be separated from his agony resulting in the death. When Isa 53.4a is quoted in Mt 8.16-17 in terms of prolepsis, it foreshadows the agony of Jesus/the servant. This is significant for the whole narrative of Matthew, as prolepsis is used "to unify the composition".<sup>87</sup> In addition, such foreshadowing is in harmony with Matthew's emphasis of Jesus' agony and death.

Matthew allots about 115 verses for describing Jesus' agony, death and resurrection (if it starts from 26.47 to 28.20) in the whole 1070 verses.<sup>88</sup> This is approximately 10.7%. In addition, when Jesus' Passion Week (from 21.1) is calculated in such description, the total verses will be 388 verses, 36.3% of the whole. In other words, this Passion Week starts at the point of 0.637 (682/1070), just over the half in the whole, although it is located in the fifth narrative of the whole six narratives.<sup>89</sup>

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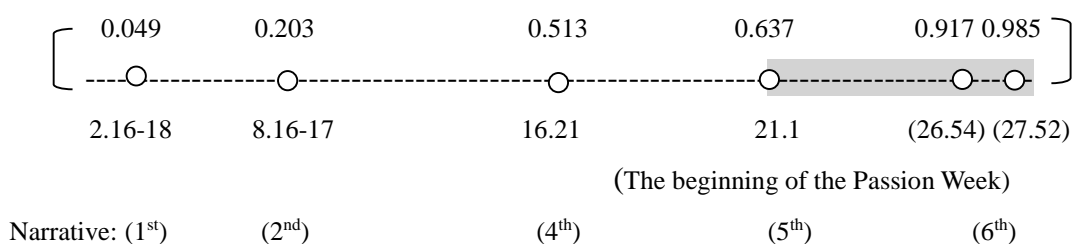
<sup>87</sup> Lohr, "Oral...", 412.

<sup>88</sup> This calculation is based on UBS<sup>4</sup>.

<sup>89</sup> It is difficult to understand the following points in relation to the structure of the Gospel of Matthew, because there is no consensus on the structure of the Gospel; for this, see Kingsbury, J., *Matthew: Structure, Christology, Kingdom* (Philadelphia: Fortress, 1975), 7-25; Bauer, D., *The Structure of Matthew's Gospel: A Study in Literary Design* (Sheffield: Almond Press, 1988), 19-20; Osborne, *Matthew*, 22-23, 40-41; Schnackenburg, *Matthew*, 2-3; France, *Matthew...*, 2-3; Blomberg, C.L., *Jesus and the Gospels: An Introduction and Survey* (Nashville: B&H, 2009<sup>2</sup>), 143-46; Lohr,

However, Matthew does not seem to be satisfied with it. He arranges Jesus' prophecy of his agony, death and resurrection in 16.21 in the fourth narrative, which is the point of 0.513 (549/1070), approximately the middle in the whole. He goes further and deploys Isaiah 53.4a in 8.16-17 (foreshadowing the agony of Jesus/the servant) in the second narrative, the point of 0.203 (217/1070), early in the whole. This is not too early for Matthew. He places the Massacre of Infants (understood as a proleptic event for Jesus' agony and death by Luz) in 2.16-18 in the preamble or first narrative, the point of 0.049 (52/1070). Thus, Isa 53.4a in 8.16-17 is part of Matthew's strategic loci or points to underline Jesus' agony and death: 0.049; 0.203; 0.513; 0.637 (starting the Passion Week; these points are located in the first, second, fourth, and fifth narrative respectively).

If Isa 53.4a is assumed to have been quoted in 26.54 or 27.52 in the last, sixth narrative (the point of 0.917: 981/1070 or 0.985: 1054/1070), the points would have been 0.049; 0.513; 0.637 (starting the Passion Week); 0.917 (these points would have been located in the first, fourth, fifth and sixth narrative respectively, and thus have made a long gap between the first and fourth narrative).



Consequently, either point of the quotation would have been hidden in the Passion Week. This would not have contributed to Matthew's strategic underlining of Jesus' agony and death.

Therefore, the present points are better than those in the assumption in overarching the whole narrative of Matthew and maintaining the idea of Jesus' agony and death through the whole narrative.<sup>90</sup> In this respect, Isa 53.4a in 8.16-17 plays well

"Oral...", 403-35; generally it is accepted that Matthew consists of five discourses (chs. 5-7; 10; 13; 18; 23-25) and six narratives around the discourses.

<sup>90</sup> For the significance of an overarching motif in biblical literature, see an elaborate study of Kim, D.Y., "ΝΙΚΑΩ as an Overarching Motif in Revelation" unpublished Ph.D thesis at the University of St Andrews (2009), chs. 3-5.

the role of not only “a thread of unit”,<sup>91</sup> but also a “flashforward” of the future agony and death of Jesus/the servant. To borrow the words of Linhares-Dias,<sup>92</sup> Isaiah 53.4a in 8.16-17 “makes an incursion into the future” agony and death of Jesus/the servant.

#### **6.4.3.B. Theological Theme: Identity of Jesus as the Servant**

The quotation from Isa 53.4a in Mt 8.16-17 shows that Matthew views Jesus as the servant (see chs 4-5). This concerns the identity of Jesus, which significantly constitutes Christology in Matthew. This indicates that the quotation means more than just the agony and death of Jesus. To borrow the words of Köstenberger, Kellum and Quarles,<sup>93</sup> this quotation introduces “the entire remainder” of Jesus as the servant in Matthew’s narrative. Therefore, it is likely to think that, for Matthew, Jesus can be traced to the servant in important respects. If not, he could not identify Jesus as the servant.

As explored in 5.1, most of those important events of Jesus are traced to those of the servant: ministry; agony resulting in the death; live again/resurrection; exaltation/reward; continuous ministry in the whole life of Jesus/the servant; and the meaning of the death. The causality of the suffering and death of Jesus can also be traced to those of the servant.

Therefore, it can be said that the quotation from Isa 53.4a in Mt 8.16-17 proleptically contributes to identifying Jesus as the servant in most important respects including his suffering and death. Hence, the scope of the prolepsis of this quotation is almost significant as that of Mt 1.1-4.22.

#### **6.4.3.C. The Readers**

The effects on the readers of prolepsis of Mt 8.16-17 (Isa 53.4a) rely on the nature of the phrase provided as prolepsis and on the readers’ “preunderstanding” of the original context.<sup>94</sup> For readers who do not know Isa 53.4a in the context, Isa 52.13-53.12,

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<sup>91</sup> Lohr, “Oral...”, 413.

<sup>92</sup> Linhares-Dias, *How...*, 408.

<sup>93</sup> Köstenberger, Kellum and Quarles, *The Cradle...*, 273.

<sup>94</sup> For the importance of preunderstanding [presupposition, paradigm, or life conditions (Seingebundenheit)], see Heidegger, M., *Being and Time* (Oxford: Blackwell, 1962), esp. 191-95, “a fore-having (Vorhabe)”, “a fore-sight (Vorsicht)”, “a fore-conception (Vorgriff)”; Gadamer, H-G., *Truth and Method* (London: Sheed and Ward, 1975), 235-74, “pre-judgment” or “prejudice (Vorurteil)”; Bultmann, R., *Existence and Faith: Shorter Writings of Rudolf Bultmann* (Fontana edn.;

the effect of prolepsis in the quotation may be tiny. However, for readers who know the context, the prolepsis of the quotation much affects the readers in two ways.

First, positively the prolepsis raises curiosity in the mind of the readers, and enables them to conjecture or expect related events to happen. As Nünlist explains, “Prolepsis is apt to create suspense among the audience”.<sup>95</sup> This effect corresponds to “prediction” or “forecast” as the function of the prolepsis.<sup>96</sup> Sometimes such effect comes from the ambiguity or vagueness of the phrase provided as prolepsis.

In this respect, the translation of the verbs נשא and סבל in Isa 53.4a is significant. The former verb is translated into λαμβάνειν, and the latter into ἐβάστασεν. This translation is suitable (for the latter, see Aq using this word for סבל in Isa 53.11bβ “he (carried/...) their iniquities”; see 3.3.2-3 also). However, the meaning of ἐβάστασεν is debatable, because of its ambiguity/vagueness in terms of meaning in Mt 8.16-17.<sup>97</sup> Novakovic argues, “Even though the semantic range of βασιτάζω includes the idea such as ‘carry’, ‘bear’ or ‘endure’, in the Matthean context it is narrowed down to the idea of ‘carrying away’ or ‘removing’, which is apparently not the sense of (bear heavy load), even though the latter is not opposed to it”.<sup>98</sup> She considers the meaning of ἐβάστασεν in Mt 8.16-17 too simply, paying attention to its immediate context only. Mt 8.16-17 is not only part of its immediate context but also of the whole work. This is important, because, when the writer writes part of a work, the writer is conscious of not only its immediate context but also the whole work, particularly in case of using prolepsis or seed.

Some scholars make efforts to harmonise two meanings “bear/carry” and “take away/remove” in Mt 8.16-17, for the whole narrative.<sup>99</sup> However, the

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London: Collins, 1964), 342-51; Kuhn, *The Structure...*, esp. chs. 5, 8, 10; Mannheim, K., *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (New York: Harcourt, Brace and Company/London: Routledge & Kegan Paul, 1952), 34-36, 68-72.

<sup>95</sup> Nünlist, “Narratological...”, 68.

<sup>96</sup> Lohr, “Oral...”, 414, “preparing in the mind of his listeners...a whole net of expectations and conjectures”

<sup>97</sup> See Beaton, *Isaiah's...*, 116-18.

<sup>98</sup> Novakovic, “Matthew's...”, 156; in 157, She adds that Matthew's selection of βασιτάζω “moves the sense of the quotation in the Matthean context away from the sense it has in Isa 53”. Unlike Yhwh's servant, “who carries the infirmities of others on his own person”, Jesus “carries away the infirmities of the sick that are brought to him”. “He is not a sick person himself, but a mighty healer who removes the sickness of others”. This shows her misunderstanding of Isa 53.4a in its original context (see 5.1.1.A).

<sup>99</sup> See Senior, *Matthew*, 100; Nolland, *Matthew...*, 362 n.66; Beaton, *Isaiah's...*, 116-18 and references there; here Beaton argues that the former is more possible than the latter as the meaning in Mt 8.16-17.

ambiguity/vagueness can be explained in relation to prolepsis. If the place of Mt 8.16-17 is a proleptic locus (see 6.1), the meaning of ἐβάστασεν is not only related to the immediate context, but also to somewhere in the whole work, which may generate the vagueness/ambiguity in meaning. In addition, in case of prolepsis, the author may intend to strategically leave the meaning as slightly vague/ambiguous, in other words, to connote more than the exact meaning relating to its immediate context in order to associate it with the ultimate event later. This is like a clue in a detective story. This clue is slightly hidden or covered in ordinary meaning at the first time, but its connotation more than the ordinary meaning is revealed later. In this respect, it is significant that Menken points out “the ambiguity of the Greek verb βασταίνειν”.<sup>100</sup>

That this is Matthew’s intention can be observed from the following points. Firstly, Matthew intentionally translates the MT, instead of following the LXX, or taking versions different from the MT. Secondly, he may use other verbs such as θεραπεύειν and ἰασθαι,<sup>101</sup> because Isa 53.4a in its context means the servant’s healing of people’s ailments, not actually/literally transferring people’s ailments to the servant himself. (See 5.1.1.A and 5.2; the servant’s suffering does not result from transferring people’s ailments to himself, but his suffering, experienced in the process of his solving the problem of the TIS, results in his healing of people’s ailments.<sup>102</sup> In other words, Yhwh’s causing people’s TIS to fall upon him (Isa 53.6b) according to Yhwh’s plan is the cause of all of the events in Isa 52.13-53.12, including the servant’s suffering and his healing of people. In a sense, through the mouth of the “we”, the author of Isa 52.13-53.12 deliberately expresses the significance or value of such suffering in such a way as the servant carries (bears) people’s ailments, for some reasons in the following). Yet, Matthew in translating the verbs, chooses λαμβάνειν and ἐβάστασεν, which can be used to translate the verbs in MT Isa 53.11bβ and 12cα. This is concerned with three purposes of the author of Isa 52.13-53.12, who, instead of the verb “heal”, uses the same verbs in Isa 53.4a as those in 11bβ and 12cα concerning the servant’s solving the problem of the TIS: 1) to avoid confusion with the general

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<sup>100</sup> Menken, “The Source...”, 325-26, “the ambiguous verb βασταίνειν”, “the ambiguity of the Greek verb βασταίνειν”.

<sup>101</sup> For the former, see Mt 4.23, 24, 8.7, 16, 9.35, 10.1, 10.8, 12.10, 15, 22, 14.14, 15.30, 17.16, 18, 19.2, 21.14; for the latter, see 8.8, 13, 13.15, 15.28.

<sup>102</sup> France, *Jesus...*, 118, “The Servant is Isa 53 *did* benefit men by his suffering, and Jesus *did* accept his suffering in obedience to God” (italics original).

meaning of “heal(ing)” as the wholeness of life (see 6bβ) in Isaiah;<sup>103</sup> 2) to identify the suffering as one experienced/entailed in the process of the servant’s solving the problem of the TIS; 3) to identify the benefactor of such healing on the level of mind and body as the solver of the TIS in 11bβ and 12cα (see 5.1.1.A).

Particularly, the 2) and 3) purposes have already been recognised by the translator of the LXX Isa 52.13-53.12, as the translator has rendered Isa 53.4a as “οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται”. Here the translator has been conscious of 11bβ and 12cα so much as to ignore the distinctive part (healing) of 4a, but has certainly reflected the author’s intention to associate 4a with 11bβ and 12cα in terms of suffering and atonement as the goal of the suffering in the same servant. In this respect, Tg Isa 53.4a is also similar, when one takes it into account that the translator describes the servant as victorious in the whole of Isa 52.13-53.12.<sup>104</sup>

Consequently, it can be said that Matthew has also recognised the author’s intention of Isa 53.4a in relation to 11bβ and 12cα, and chooses λαμβάνειν and ἐβάστασεν, which can be used to translate the verbs in 11bβ and 12cα. If he chose θεραπεύειν and ἰᾶσθαι, this relationship might disappear, because these verbs cannot be used for translating the verbs in 11bβ and 12cα. Therefore, Matthew, like the author of Isa 52.13-53.12, strategically chooses λαμβάνειν and ἐβάστασεν in order to associate Isa 53.4a quoted in Mt 8.16-17 with 11bβ and 12cα reporting the servant’s solving the problem of the TIS, which will be revealed later in his narrative (see 5.1). Consequently, the vagueness or ambiguity of the meaning of ἐβάστασεν in its immediate context is possible and intentional.

According to Thiselton commenting on New Testament interpretation, “Certain kinds of vagueness are useful and desirable” in a literature, pointing out that “too often... exegetes have looked for exactness where the author chose vagueness”.<sup>105</sup> This is appropriate for the verb βασιτάζειν in the proleptic locus of Mt 8.16-17, where Matthew intends not only to express the meaning of the word relating to its immediate context, but also to connote/hint at more than that in order to connect it to the ultimate event.<sup>106</sup> This produces not only the vagueness or ambiguity of the

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<sup>103</sup> See 5.2.2.B.

<sup>104</sup> Tg Isa 53.4: “Then he shall pray on behalf of our transgressions and our iniquities shall be pardoned for his sake, though we were accounted smitten, stricken from before the Lord, and afflicted” (Stenning’s translation)

<sup>105</sup> Thiselton, “Semantics...”, 93-94.

<sup>106</sup> In addition, if the word is part of proleptic “seed”, one must be cautious in identifying the related

meaning, but also curiosity in the mind of the readers, and enables them to conjecture or expect related events to happen. Consequently, what is intended to be expected by the readers in the prolepsis of Mt 8.16-17 is ultimately that Jesus is to solve the problem of people's TIS through his suffering and death, as Isa 53.11bβ and 12cα mean.

Second, negatively the prolepsis causes the readers to question the legitimacy of the quotation. In other words, it provides the readers with the motive of critical investigation. Anyone who knows MT Isa 53.4a is apt to want to examine whether or not Jesus, like the servant, will suffer agony, and when the agony will appear. This is because the healing of the servant in MT Isa 53.4a cannot be separated from his agony. Someone who knows LXX Isa 53.4a is likely to examine whether or not Jesus, like the servant, will bear our sins; whether he will suffer agony for us; when he will do these things. Someone who knows the Qumran manuscripts of Isa 53.4a and the whole of Isa 52.13-53.12 is apt to investigate whether or not Jesus, like the servant, is the Messiah. One who is familiar with Tg Isa 53.4a and the whole of Isa 52.13-53.12 is inclined to examine whether or not Jesus is the Messiah from a different point of view.

If a reader realises that Matthew has intended to identify Jesus as the servant, the reader positively expects the events of the servant to happen in the life of Jesus, or negatively wants to examine whether or not the events of the servant will happen and, if they do, how they will happen. This has been reflected in the exploration in chapter 5.

Consequently, either positively or negatively, the prolepsis in 8.16-17 helps the author to entice the readers.

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intention. This is because the "seed" is intended to be so vague that the related intention will not be revealed clearly in its immediate context.

## 7. Conclusion

Here this chapter summarises the explorations of the present study, and its contributions and implications.

### 7.1. Summary

The main issue of the present study is whether or not Matthew in 8.16-17 quotes Isaiah 53.4a as a proof-text without considering its context. The present study has submitted the thesis that Mt 8.16-17 does not quote Isa 53.4a just as a proof-text to prove his assertion without considering its context. Rather, he quotes it in view of its context in order to strategically use the text to cause the implied reader to see Jesus as the suffering servant who is finally to offer himself as a guilt offering/a ransom, and then, as the Messiah.

This study has started with an examination of the major scholarly contributions and limitations relating to the intertextuality between Mt 8.16-17 and Isa 53.4a in 2.1. “Literature Review”. The result has guided this study in terms of strategy including methodology and direction.

In chs. 2 and 3, this study has performed a preliminary study and a narrative analysis of the immediate context of Mt 8.16-17. From this study and analysis, this study has learned methods such as synoptic comparison and narrative web in order to reinforce the main method, narrative analysis, for the remaining explorations. In addition, this study has identified two issues: whether or not Mt 8.16-17 is related to physical healing; whether or not it means transferring people’s ailments to Jesus. These two issues are ultimately connected to the issue, whether or not Matthew quotes Isa 53.4a as a proof-text without considering its original context.

To prove the thesis on this basis, this study has taken three stages. In the first stage, ch. 4 has examined the extended, multiple contexts of theme (healing), intertextuality (quotation), and form (fulfilment), because Mt 8.16-17 is located in this context. This approach is in contrast to the approaches of the scholars (in 2.1. “Literature Review”), who have not paid enough attention to the *multiple* contexts of Mt 8.16-17, and particularly to the way in which the relationship between Jesus’ actions and character is worked out in this passage. The first examination has shown the probability that Mt 8.16-17 intends to identify Jesus as the servant in emphasising the healing ministry of Jesus. The second examination has demonstrated the tendency of



providing the identity of Jesus in the instances of events in the extended context of intertextuality (quotation).

Particularly the third significant exploration of fulfilment passages has exhibited *a consistent pattern, that is, the inseparability between pivotal events in Jesus' ministry and his identity, and above all the necessity of the events to be accompanied by the identification of Jesus*. This third exploration, *more directly than the previous two, sheds light on the existence of the relationship between Jesus' healing event and his identity in the fulfilment passage of Mt 8.16-17*. Consequently, it will be probable that Mt 8.16-17 also presents Jesus as the servant in emphasising the healing ministry of Jesus.

In the second stage, ch. 5 has traced significant events and the causality of the suffering and death of Jesus to those of the servant. Therefore, this traceability decisively reinforces the view that Matthew identifies Jesus as the servant, the conclusion of ch. 4, and presents Jesus as the fulfilment of the servant of the prophecy in Isa 52.13-53.12. However, this identification is not exclusive of the identity of Jesus, as other characters such as the “king” in Zechariah 9.9/Mt 21.4-5, the “shepherd” in Zechariah 13.7/Mt 26.31, and the “Son of man” in Daniel 7.13/Mt 26.64c are also understood as being fulfilled in Jesus.

In the third stage, ch. 6 has explored the remaining issue of the locus of Mt 8.16-17, because this locus seems inappropriate and problematic. Consequently, this study has provided a possible and unproblematic locus for quoting Isa 53.4a, and thus the idea of prolepsis, a narrative device. This chapter has explored the problem/reason why Matthew takes this locus, and how he solves the problem, and to what end he uses the device of prolepsis.

Thus, the results of chs. 4 and 5 demonstrate that Matthew in describing Jesus has considered Isa 52.13-53.12, that is, the context of Isa 53.4a, and presented Jesus as the fulfilment of the prophecy of the servant in Isa 52.13-53.12. In addition, the results of ch. 6 mean more than Matthew's consideration of the context of Isa 53.4a. In other words, Matthew understands Isa 53.4a in its context, and quotes the passage as a strategic text to cause the implied reader to see Jesus as the suffering servant who is finally to offer himself as a guilt offering/a ransom, and then, as the Messiah.

## **7.2. Contributions and their Implications**

### 7.2.1. Contributions

The contributions of the present study are summarised and classified into two groups, main and secondary contributions, according to the scale of the contributions.

#### 1. Main Contributions

First, with respect to methodology, the present study has applied narrative analysis to Mt 8.16-17 in its immediate context (see ch. 3), and in its extended context in terms of theme (healing), intertextuality (quotation) and form (fulfilment) (see ch. 4). In addition, the analysis has partly been applied to Isa 53.4a in its context, Isa 52.13-53.12, insofar as it is necessary (see chs 3-6). As shown in 1.2. “Rationale” and 2.1. “Literature Review”, no scholar has applied narrative analysis to both texts in such a way. Particularly, the analysis of narrative patterns has discovered the importance of Mt 8.16-17 in its immediate context in that Matthew, seeing Jesus’ healing ministry as important, seeks for more than that. The same analysis has found the significance of Isa 53.4a in Isa 52.13-53.12 in that the healing ministry of the servant is understood as “the indicator” of his own identity as the solver of the TIS. In addition, the causality analysis has generated important results (see 5.2).<sup>1</sup> For example, “Yhwh is central to all the events of Jesus in Matthew”, which can be traced to the centrality of Yhwh in all the events of the servant in Isa 52.13-53.12. Specifically, Yhwh’s causing people’s TIS to fall upon him (Isa 53.6b) according to Yhwh’s plan is the cause of all of the events in Isa 52.13-53.12, including the servant’s healing of people.

Second, with regard to hermeneutics, the intertextual relationship between Mt 8.16-17 and Isa 52.13-53.12 been explored not only in terms of quotation and fulfilment (including allusive fulfilment), but also on semantic, literary and theological levels. The exploration in terms of such quotation and fulfilment and its result contribute to a more comprehensive understanding of the texts, particularly the relationship between the events and identity (identification) in Jesus (see ch. 4). The exploration on semantic, literary and theological levels and its result contribute to a more comprehensive understanding of the texts. All of these three levels have been shown

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<sup>1</sup> Although Whybray underlines the causal meaning of  $\pi\tau$  in 5ab and 8b $\beta$  and understands it as “the result of [the TIS]” rather than “for [the TIS]”, he does not comprehensively treat the whole poem in terms of causality; see Whybray, *Isaiah...*, 175-77.

throughout this study, especially in tracing the events of Jesus to those of the servant and causality of pivotal events of Jesus to that of the servant, as well as in exploring the intention and strategy of Mt 8.16-17 (see chs. 3-6).

Third, with respect to theology, the legitimacy/validity of the fulfilment of Mt 8.16-17 results in several contributions to theology. Firstly, the legitimacy/validity leads to the identification of Jesus as the servant in Isa 52.13-53.12 (see chs. 5-6). This shows the importance of the servant theme in Matthean Christology. Secondly, the relationship between λύτρον (Mt 20.28) and πῶς (Isa 53.10), supporting the legitimacy/validity of the fulfilment, reveals the provenance of Jesus' atonement to be the atonement of the servant. This is significant for Matthean soteriology at least, as Hooker emphasises, "the whole Christian doctrine of Atonement is involved in this problem [of the influence of Isa 53 on the thought of Jesus]."<sup>2</sup> (This also contributes to the issue of the historical Jesus). Thirdly, the legitimacy/validity shows the nature of Jesus' healing ministry, which is related not only to his self-giving character (as generally well known), but also to his identity as the servant healing people's ailments and solving their problems of sins also. Fourthly, the legitimacy/validity provides a basis for the discussion of "healing in Jesus' atonement" in Charismatic circles, while the discussion needs to further study the significance of the servant's suffering to the atonement in Isa 52.13-53.12 and the Old Testament at least. Consequently, the legitimacy/validity contributes to theoretical theology (Christology and soteriology), and partly to practical theology relating to healing ministry.

## **2. Secondary Contributions**

Among the following contributions, the first one is found mainly in the narrative of the Gospel, and the second to sixth contributions are found in the process of tracing the events of Jesus to those of the servant and the causality of pivotal events of Jesus to that of the servant. Although these contributions are classified in the secondary group, they are significant for the present study. If they were not found, it would result in unsatisfactory and poor consequences to trace such events and causality of Jesus to those of the servant.

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<sup>2</sup> Hooker, *Jesus ...*, 23.

First, in terms of narrative technique/device, the present study has shown the significance of “prolepsis” in Matthew: the proleptic tendency not only in God’s providence and Jesus’ works but also in Matthew’s descriptive style. This proleptic tendency also sheds light on the issue of the intention of Mt 8.16-17 for the whole narrative of the Gospel, and thus on the issue, whether or not it is simply a proof-text without considering its context (see ch. 6).

Second, hermeneutically, the idea of ransom λύτρον is found as the same as that of guilt offering חטאת in “depth grammar” in Wittgenstein’s terms (see 5.1.7). This finding is related to the author’s right and creative freedom to use contemporary expressions in order to indirectly show the thought of older passages. This use depends on the author’s strategy to address not the deceased generation of the older passages but his contemporaries (and coming generations). Therefore, the finding shows the limitation of the exploration mainly adhering to the (explicit) semantic level, like Hooker’s.

Third, with respect to structure, complementary parallelism is discovered in Isa 52.13-53.12 (see #1 in 5.1.3.B). This discovery is significant for four reasons. Firstly, the existence of this parallelism warns against a hasty emendation of 53.9a, which is significant in terms of “textual issues”. Secondly, this parallelism shows an inseparable interaction between structure and meaning, which is significant in terms of “translation issues”. This means that it is not enough to consider a word or phrase without considering its structure, to which parallelism pertains. This is significant for hermeneutics. Thirdly, the complementary parallelism in nature does not allow the separation between its two constituent lines, that is, here the servant’s death and his grave. This is significant for the issue of “the servant’s death”. Fourthly, the complementary parallelism indicates the connection of the wicked and a rich person in the servant’s death and grave, which is significant as a concrete condition of fulfilling “the prophecy-promise of Isa 52.13-53.12”. This connection functions as one of the important criteria to examine any candidate who asserts or is asserted to fulfil the prophecy-promise of Isa 52.13-53.12.

Fourth, in terms of unfolding narrative, the “we” and “they” are disclosed as used complementarily in revealing Yhwh’s economy or providence towards human beings (see 5.2.1.B and 5.2.2.C). This is significant for understanding the structure of Isa 52.13-53.12, which has not only the structure of form (such as lines, Chiasm and

parallelism), but also that of content (such as the contents related to the “we” and “they”).

Fifth, the issue of the death of the servant has been further investigated not only with syntagmatic relationship on the basis of the theories of Saussure and Wittgenstein, but also in the context (see #1 in 5.1.3.A). This is another contribution, for some scholars, like Clines, leave this issue as uncertain.

Six, in terms of meaning, “diseases” and “sufferings/sorrows” in 53.4a have been explored. They are not tautology. Rather, they constitute complementary parallelism, which means the totality of “our diseases” and “(our sufferings/sorrows)” to cover all the pains that ruin human lives. This is part of the effect of complementary parallelism (see #1 in 5.1.1.A).

All of these findings have enabled this study to trace the events of Jesus’ ministry and their underlying causes as far as possible to the depiction of the servant in Isa 52.13-53.12.

### **7.2.2. Implications**

According to Nolland, “General confidence in the influence on Jesus of the Isaianic Servant Songs has waned”.<sup>3</sup> However, the explorations and contributions of this thesis have positive implications for other Gospels.

According to UBS<sup>4</sup>, Mark alludes to Isa 53.3 (Mk 9.12), 53.7 (Mk 14.60-61; 15.45) only, without quoting any passage from Isa 52.13-53.12. Therefore, Moyise comments, “The connection between Jesus and Isaiah’s servant is somewhat ambiguous in Mark”.<sup>4</sup> And Hooker argues, “There is little evidence... to show that Mark himself saw the connection with that particular passage [of Isa 52.13-53.12]”.<sup>5</sup>

However, the explorations and contributions of this thesis may support this connection. First, Mark 9.12 (Isa 53.3) needs to be treated as a fulfilment passage (? quotation), because it certainly includes the idea of fulfilment of the Scriptures (“πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;”; see similar passages in 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> group in the introductory part to 4.3). Here, the context implies that the suffering of Jesus is related to his death. Jesus mentions his destiny

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<sup>3</sup> Nolland, *Matthew...*, 824.

<sup>4</sup> Moyise, *Jesus...*, 41.

<sup>5</sup> Hooker, M.D, “Isaiah in Mark’s Gospel” in Moyise and Menken (eds.), *Isaiah...*, 35-49, esp.47-51 and n.31 refers to her *Jesus...*, 74-79; Barrett, “The Background...”, 1-18; Grimm, *Weil...*, 231-65.

to “rise from the dead” (Mk 9.9), and the three disciples keep this in mind (Mk 9.10). Yet, the disciples ask Jesus about Elijah’s first coming (Mk 9.11), and Jesus, after answering this question (Mk 9.12a), says his destiny is “to suffer much and be rejected” (Mk 9.12b; Isa 53.3). The process of “rising from the dead” is naturally related to (the process of) his suffering revealed from his allusion to Isa 53.3 describing the servant’s suffering resulting in his death (see 5.2). Consequently, the context and allusion implies that the suffering of Jesus is not separated from his death.

Second, Mark 14.60-61 and 15.45 refer to the silence of Jesus before his death, and need to be treated as important allusive fulfilment passages (see Mt 26.63, 27.12 and 27.14 in #1 in 4.3.2; “One cannot find any other Old Testament prophecy that someone will keep silence in the process of being killed.”).

Third, this study has shown that the idea of ransom λύτρον (Mk 10.45/Mt 20.28) is found to be the same as that of guilt offering חטאת in “depth grammar” in Wittgenstein’s terms (see 5.1.7). This is very important because it reveals the meaning of Jesus’ death to be that of the servant’s death.

Consequently, these three points are related to Jesus’ suffering and death, and show a certain connection between Jesus and the servant. If it is possible to trace the events of the Marcan Jesus and the causality of his pivotal events to those of the servant, the connection will be reinforced.<sup>6</sup>

Luke, according to UBS<sup>4</sup>, quotes Isa 53.12 (Lk 22.37), and alludes to Isa 53.12 (Lk 23.33, 34) and Isa 53 (Lk 24.27, 24.46). In a similar way, this study may support the discussion of Luke 22.37 (Isa 53.12) by the exploration of 6.1.2 (5.1.3.B); and that of Luke 23.33 (Isa 53.12) by the exploration of #1 in 5.1.3.B. Luke 23.34 (Isa 53.12) itself strengthens the relationship between Jesus and the servant. In addition, such relationship can be reinforced by Luke 24.44-47, where Jesus says that the Scriptures concerning him, the Messiah, must be fulfilled. Here, the Scriptures

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<sup>6</sup> Cf. France, *Jesus...*, 244, “Mark 14.24 (Mt. 26.28), alluding to Is. 53:12. The allusion has been seen not only in the phrase ὑπὲρ πολλῶν, but also in the word ἐκχυννόμενον which echoes MT ערה, where the LXX has παρεδόθη, with no idea of ‘pouring out’”; n.18, “M. D. Hooker (*Servant*, p. 82) denies the allusion on the ground that the Hiphil of ערה means ‘to lay bare’. See, however, BDB, p. 788, where for each mood in which the verb occurs the meaning ‘pour out’ is given as well as ‘lay bare’. For the Niphal, which BDB characterize as ‘pass. of Hiph. 2’ (where Is. 53:12 is listed), the meaning ‘pour out’ is essential in its one occurrence, Is. 32.15. It seems then that BDB have good reason for giving the meaning in Is. 53:12 as ‘pour out’. Tg מטר (‘deliver’, ‘surrender’) is, like the LXX, a prosaic interpretation, which does not help us to determine the metaphor of the MT.”

include “Christ’s suffering, death, and rising again from the dead, as well as the proclamation of the forgiveness of sins in Jesus’ name to all nations”. All of these events can be traced to those of the servant in Isa 52.13-53.12 (see 5.1-2). Thus, it can be said that Luke sees Jesus as the servant in Isa 52.13-53.12.<sup>7</sup>

Consequently, the explorations and contributions of the present study have such implications for the Christology and soteriology of all the Synoptists in relation to the relationship between Jesus and the servant.<sup>8</sup> Thus, this study may ultimately contribute to New Testament Christology and Soteriology.<sup>9</sup>

It is certain that there are several limitations in this research as noted in 1.5. Particularly, the relationship between Isa 52.13-53.12 and “Second Isaiah” needs to be further studied. Although it is beyond the aim of the present study to treat the relationship between the servant and “historical Jesus”, it is an important issue to be studied in terms of biblical studies. Nevertheless, this study has been carried out with the sincere hope that it will make a valid contribution to the areas highlighted here.

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<sup>7</sup> Seccombe, “Luke...”, 253, “Though Hooker, *Jesus...* has urged caution before assuming that Jesus identified himself as the “Suffering Servant”, there can be no doubt that Luke makes the identification and that it is important to him”.

<sup>8</sup> In a similar way, the results of the present study may also have positive implications for the Gospel of John, who quotes Isa 53.1 (Jn 12.38), and alludes to Isa 53.6-7 (1.29; relating to the atonement of the servant). Cf. 10.15 (Isa 53); Kim, J., “The Concept of Atonement in the Gospel of John”, *JGRChJ* 6 (2009): 9-27.

<sup>9</sup> Juel, *Messianic...*, 119, “Without a doubt the image of the Suffering Servant, and the relevant texts from Isaiah have been central to recent descriptions of NT Christology”.

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